

रघूणामन्वयं वक्ष्ये तनुवाग्विभवोऽपि सन् ।

तद्गुणैः कण्मागत्य चापलाय प्रवेदितः ॥ ६ ॥

तं सन्तः श्रोतुमर्हन्ति सदसुर्द्युक्तिहेतवः ।

हेम्नः संलक्ष्यते ह्यग्नौ विशुद्धिः श्यामिकापि वा
वैवस्वतो मनुनाम माननीयो मनीषिणां ।

आसीन्महोक्षितामाद्यः प्रणवच्छन्दसामिव ॥ ११ ॥

तदन्वये शुद्धिमति प्रसूतः शुद्धिमुत्तरः ।

दिलीप इति राजेन्दुरिन्दुः क्षीरनिधाविव ॥ १२ ॥

व्यूढारस्को वृषस्कन्धः शालप्रांशुमहाभुजः ।

आत्मकर्मक्षमं देहं क्षात्रो धर्म इवाश्रितः ॥ १३ ॥

सर्वोत्तिरिक्तसारेण सर्वतेजोऽभिभावित्वा ।

स्थितः सर्वान्नतेनोर्वीकान्त्वा मेरुरिवात्मना ॥ १४ ॥

9 sl चक्षुषेण । वक्ष्ये 2 fut 1st sing proper form ११ वव । तनु
though furnished with a scanty stock of words सन् pres part
mas of चक्षु to be तद्गुणे Being impelled unto restlessness by the
report of their qualities entered into my ears

10 sl . सन् nom pl of सन्तु वातु infin of वृष उभेति । सदसन्त
who are causes of the manifestation of merit and demerit
the purity or alloy of gold as indicated in the fire

11 sl मनीषिणाम् scuse, sapientium Steizler मनीषिणा मनी + चित्ता
from चि to rule, rulers of the earth, kings १२ व = वे । ह्यग्नौ
वहामास । As the syllable Om is the leading word in Vedio
verses Sicul rex mystica Om prona est versibus sacris Stenzler

12 sl मेरुवये, तस्य वये । शुद्धिमति 100 sing एष्यन्तु moon of a
king, an excellent king शुद्धिमुत्तर still more pure क्षीरनिधौ इव
as the moon in the ocean of milk

13 sl Like military virtue itself resting in a body equal to the
performance of his own royal duty of protecting his subjects from
external and internal enemies

14 sl The three compounds in Instrum sing are qualify

With ३०५.

आकारसदृशप्रज्ञः प्रज्ञया सहशागमः ।

आगमैः सहशरम्भ आरम्भसहशोदयः ॥ १५ ॥

भीमकान्तैर्दृपगुणैः स बभूवोपजीविनां ।

अधृष्यथाभिगम्यथ यादोरत्नैरिवार्णवः ॥ १६ ॥

रेखामाचमपि दृष्ट्वा दामनोर्वर्त्मनः परं ।

न व्यतीयुः प्रजास्तस्य नियन्तुर्नेमिहृत्तयः ॥ १७ ॥

प्रजानामेव भृत्यर्थं स ताभ्या वृत्तिमेवहीत् ।

सहस्रगुणमुत्सष्टुमादत्ते हि रसं रविः ॥ १८ ॥

सेनापरिच्छदस्तस्य हयमेवार्थसाधनं ।

शास्त्रेघकुण्डिता बुद्धिर्मैर्वी धनुषि चातता ॥ १९ ॥

ing adjectives to आदना = मरीटव । आरा strength—exceeding all creatures in strength । आना from आन, आनति or आनति ।

15 st. महामाया has researches in the Śāstra equal to his intelligence. आरम्भ undertaking उदय success

16 st भीमकान्तै useful yet agreeable दारु neut. sea monster. As the sea is deterring by reason of its sharks and alligators, and yet attractive by reason of its jewels.

17. st बुभूवोपमं वरत out of the beaten track आ गतेन from the time of Manu गतीषु विचरि रं perf 3 pl of १ to go निष्कृ of the governor or driver वेति...keeping within the wheel-track, i. e. as the circumference of a chariot wheel under a skilful driver keeps within the beaten track, so did the subjects of Dilipa keep themselves to the old paths of Manu. वृत्ति from वृत् वृत्ति 7th conj.

18 st नम्य Fem. abl. pl its antecedent प्रमोदः । नम्य tribute उदरीन् Aor. 3. sing of उद 9th conj यजमान, यजोना । उदयदुम inf. आदय Prop from प्रे ३ sing

19 st. The army was simply among his Paraphernalia. He had only two instruments for the accomplishment of his purposes, undiverting attention to the Śāstras, and the string fixed to his bow. 1. past part of नम 8th conj नमोति, नमन्

तस्य संहतमन्त्रस्य गूढाकारेक्षितस्य च ।

फलानुमेयाः प्रारम्भाः संस्काराः प्राक्तना इव ॥ २० ॥

जुगोपात्मानमचस्तौ भेजे धर्ममनातुरः ।

अगृधुराददे सोऽर्थमसक्तः सुखमन्वभूत् ॥ २१ ॥

ज्ञाने मौनं क्षमा शक्तौ त्यागे श्लाघाविपर्ययः ।

गुणा गुणानुबन्धित्वात्तस्य सप्रसवा इव ॥ २२ ॥

अनाकृष्टस्य विषयैर्विद्यानां पारदृश्यनः ।

तस्य धर्मरतेरासीद्दृढत्वं जरसा विना ॥ २३ ॥

प्रजानां विनयाधानाद्रक्षणाद्धरणादपि ।

स पिता पितरस्तासां केवलं जन्महेतवः ॥ २४ ॥

स्थित्यै दण्डयतो दमद्वान्परिणेतुः प्रसूतये ।

अप्यर्थकामौ तस्यास्तां धर्म एव मनीषिणः ॥ २५ ॥

20 *st* संहतमन्त्रस्य *Bahurūhi*, one of his hidden counsel नृच his form and countenance unsoundable, & *e* not betraying his emotions His measures could only be understood *a posteriori* from their effects, as the habits of a former life are only known after development

21 *st* जुगोप *Perf* नृच । भेजे *Perf* prop भज which does not reduplicate लुप्तमभजचप *Mugdhabodha* Rule 161 लुप्तमभजचपय *Panini* चन्वभूत् *Aor* चनु भ ।

22 *st* सप्रसवा *born together*, qualities not naturally connected, such as knowledge or experience and taciturnity &c, were in him as if they were naturally linked, or *born together*

23 *st* अनाकृष्ट *not attracted* by sensuous objects पारदृश्यन *gen sing* "Its nom पारदृश्याः धर्मरते *gen sing* चासीत् Imperf of च to be जरसा instr *sing* without decrepitude

24 *st* विनयाधानात् *because of his provision for their instruction* or discipline वाचो, प्रजानां *st*

25 *st* स्थित्यै *for the conservation* of society Mallinatha has it लोकप्रतिष्ठाप्ये *Stenzler*, *a l aequalem austincndam* परिणेतुः *Act Part gen sing* परि-+नी means to espouse a wife, *d cere uxoreni* The cerebral n is according to Rule प्रत्ययाने of *Mugdhabodha*

तस्य दक्षिणरुद्धेन नाम्ना मगधवंशजा ।

पत्नी सुदक्षिणेत्यासीदधुरस्येव दक्षिणा ॥ ३१ ॥

कलत्रवन्तमात्मानमवरोधे महत्यपि ।

तया मेने मनस्विन्या लक्ष्म्या च वसुधाधिपः ॥ ३२ ॥

तस्यामात्मानुरूपायामात्मजन्मसमुत्सुकः ।

विलम्बितफलैः कालं स निनाय मनोरथैः ॥ ३३ ॥

सन्तानार्थाय विधये स्वभुजादवतारिता ।

तेन धूर्जगता गुर्वी सचिवेयु निचिक्षिये ॥ ३४ ॥

अथाभ्यर्च्य विधातारं प्रयती पुत्रकास्यया ।

तौ दम्पती वशिष्ठस्य गुरोर्जगत्तुराग्रमं ॥ ३५ ॥

स्निग्धगम्भीरनिर्घोषमेकस्यन्दनमास्थितौ ।

प्राद्वेषेण्यं पयोवाहं विद्युदैरावताविव ॥ ३६ ॥

31 st दक्षिण The queen was named Sudakshina implying thereby her excellence of character

32 st कलत्राधे scrapple, though large मेने perf 3 sing no reduplication according to हरमन्त्र of Mughabodha He considered himself as having a wife, by reason of her and also of his royal fortune मनस्विन्या ins sing fem high minded

33 st कलत्रवन्ता a son विलम्बितफलैः late in fulfilment, adj qualifying मनोरथैः । निनाय Perf sing passed

34 st सन्तानार्थाय विधये for engaging in ceremonies with a view to a son धूर् burden निचिक्षिये pass Perf 3 sing of क्षिप्, क्षिपति was deposited The heavy burden of the world taken down from his own hands was deposited in the ministers

35 st वयसौ purified वयसु Perf 3rd dual of वस वसति ।

36 st स्निग्धगम्भीरनिर्घोष having a deep but mild sound—got a rattling noise Dico granterque résonantem Steuzler कलत्राधे car शब्देन produced in the rainy season कलत्र cloud elephant of which the lightning is imagined to be the wife The king and queen driving openly in one chariot is an important fact to the state of society among the Hindoos of yore The dual is

मा भूदाश्रमपीडेति परिमेयपुरःसरौ ।

अनुभावविशेषात्तु सेनापरिहृताविव ॥ ३७ ॥

सेव्यमानौ सुखस्पर्शैः शालनिर्यासगन्धिभिः ।

पुष्परेणुत्किरैर्वीरैराधृतवनराजिभिः ॥ ३८ ॥

मनोऽभिरामाः शृण्वन्तौ रयनेमिस्वनोन्मुखैः ।

यद्वज्रसंवादिनीः केका द्विधा भिन्नाः शिखण्डिभिः ॥ ३९ ॥

परस्पराक्षिसादृश्यमदूरोऽश्रितवर्त्मसु ।

मृगद्वन्द्वेषु पश्यन्तौ स्यन्दनावद्वहृष्टिषु ॥ ४० ॥

श्रेणीबन्धादितन्वद्विरस्तम्भा तौरणस्रजं ।

सारसैः कलनिहादैः कचिदुन्नमिताननौ ॥ ४१ ॥

this and the nine following slokas refer to दम्पती husband and wife in sl 35—the subject of all these slokas

37 sl मा भूत Aor 3 sing let there not be—or lest there be
The augment is omitted because of the मा । परिमेयपुरःसरौ having a moderate retinue—surrounded as it were by an army because of the r especial halo of glory

38 sl सव्यमानौ being served, regaled सुखस्पर्शैः agreeable to the feeling शाल perfume & with the gum of the Sala tree बाधन by which the forest ranges were slightly shaken

39 sl मनोऽभिरामाः fem acc pl agrees with केका which means peacock's voice शृण्वन्तौ pres part nom dual of शृ । रय with heads up lifted at the sound of the chariot wheels चटन a peculiar tune Thus,

जगती कचमुरच्छालुजिह्वादन्ताय संस्पृशत् ।

पदयोः सञ्जायत सञ्जातमग्नौ पदमदति कुम्भ ॥

40 sl परस्पर the similarity in each other's eyes सदूरो .
moved out of the way to a little distance अग्नौ pairs of deer पदयोः pres part nom dual of पद पश्यति । स्यन्दना with eyes fixed on the chariot

41 sl यद्वी from their forming a line विनम्राः exhibiting
pres part ins pl agreeing with सारसाः स्रजम् fem acc sing
it or less तौरणस्रजं a wreath over a gale कल मीरुज sweet sounds

तत्तद्भूमिपतिः पत्नैः दर्शयन्निप्रयदर्शनः ।

अपि लङ्घितमध्वानं बुबुधे न बुधोपमः ॥ ४७ ॥

स दुष्प्रापयशाः प्रापदाश्रमं श्रान्तघाहनः ।

सायं संयमिनस्तस्य महर्षमहिषोत्सवः ॥ ४८ ॥

वनान्तरादुपावृत्तः समित्कुशफलाहरैः ।

पर्यमाणमदृश्याग्निप्रत्युद्भातैस्तपस्विभिः ॥ ४९ ॥

आकीर्णमृषिपत्नीनामट्टजद्वाररोधिभिः ।

अपत्यैरिव नीवारभागधेयोच्चितैर्मृगैः ॥ ५० ॥

part gen dual, गृहवपय with clean garments, in candidis vestibus, Sten ler चित्रा like the beauty of chitra and the moon after passing the winter, i e the vernal full moon in Chaitra.

47 st पत्नैः dat sing दर्शयन् pres part causal of दृश् । अपि he did not know the way already passed, i e insensibly passed on अध्वान acc sing from अध्वन् अध्वः

48 st प्रापन् Aor 3 sing he got to the hermitage अश्वत्थिन gen sing of the ascetic सन्निधौ मण the queen's friend or companion, i e the king, himself her aid de camp, not caring for any other attendant चान्नवाहन whose horses had been tired, दुष्प्रापयशा of a glory not easily obtainable

49 st समित्कुशफलाहरैः collecting sacrificial wood, lusc, and fruits, ins pl qualifying तपस्विभिः । पर्यमाण full of, qualifying अश्वत्थिन in the last sloka All the adjectives in the acc sing in this and the four following slokas qualify the same अदृश्याग्नि met in advance by their invisible sacrificial fire Atque quibus ignis, quem colebant, vix intuendus obviam veniebat, Stenzler

50 st आकीर्णम् abounding with उट्टः besieging the doors of the huts अपत्यैरिव like children नीवार having portions allotted to them of grain

सेकान्ते मुनिकन्याभिस्तत्क्षणेज्जितवृक्षकं ।
 विद्यासाय विहङ्गानामालवालाभ्युपायिनां ॥ ५१ ॥
 आतपात्ययसंक्षिप्तनीवारासु निषादिभिः ।
 मृगैर्वर्तितरोमन्यमुदजाङ्गनभूमिषु ॥ ५२ ॥
 अभ्युत्थिताग्निपिशुनैरतिथीनाग्रमोक्षुखान् ।
 पुनानं पवनोद्धूतैर्धूमैराहतिगन्धिभिः ॥ ५३ ॥
 अथ यन्तारमादिश्य धुर्यान्विश्रामयेति सः ।
 तामवारोहयत्पत्नीं रथादवततार च ॥ ५४ ॥
 ततः कुरुतः सवर्तमानेनेनेनृपतयेति ।
 यतः सवर्तमानेनेनेनृपतयेति ॥ ५५ ॥

51 st सेकान्ते *after watering* तस्य in which the plants had been
 quelled by the Rishis' slaughters the moment after watering
 आतपात्यासु for raising confidence in the birds which drank the
 water of the basin encircling the plants विहङ्गानां moving in the
 sky—birds

52 st आतपात्यय *when on the decline of the sun*, grain had
 been leaped, *adj fem pl* qualifying उदजाङ्गनभूमिषु । निषादिभिः
 seated अर्धितरोमन्य where the deer had done their rumination

53 st अभ्युत्थिताग्नि By means of smoke indicating the flaming
 sacrificial fire पुनानं *pres part proper form of पुनो* पुनानि
 पुनानि purifying agreeing with आग्रमोक्षुखान् in st 48 and governing अति
 थीना guests आग्रमोक्षुखान् with faces turned toward the hermitage
 आग्रमि by smoke of urged with the smell of the offerings

54 st यन्तारमादिश्य यन्त्र charioteer धुर्येन विश्रामय the king's
 order to the charioteer—"rest the yoked animals: ८ horses
 यन्तारोद्धूत help'd her wife to descend from the chariot उद्धूत
 descended, from अथ स पर्य

55 st सवर्तमानेनेनेनृपतयेति

किन्तु वध्यां तवैतस्यामहृष्टसदृशप्रजं ।

न मामवति सदीपा रत्नसूरपि मेदिनी ॥ ६५ ॥

नूनं मत्तः परं वंश्याः पिण्डविच्छेददर्शिनः ।

न प्रकामभुजः श्राहे स्वधासंग्रहतत्पराः ॥ ६६ ॥

मत्परं दुर्लभं मत्वा नूनमावर्जितं मया ।

पयः पूर्वं स्वनिःश्यासैः कवाष्णमुपभुज्यते ॥ ६७ ॥

सोऽहमिज्याविशुद्धात्मा प्रजालोपनिमीलितः ।

प्रकाशयाप्रकाशय लोकालोक इवाचलः ॥ ६८ ॥

लोकान्तरसुखं पुण्यं तयोदानसमुद्भवम् ।

सन्ततिः शुद्धवंश्या हि परत्रेह च शर्मणे ॥ ६९ ॥

*usual, uninterrupted, predicated of himself, not pl. as to be
निरपाद' even and qualifies वे ।*

65 *st* अहृष्टसदृश one who has not seen his offspring, the image
of self—problem ipsi similem, *Sten ler* । a soulless, qualifies
न । अवति pleases एवमुपभुज्यते producing jewels

66 *st* पिण्डविच्छेददर्शिनः seeing that the PINDA will cease by
प्रकामभुजः not eating with satisfaction मन्त्रपयस्तपसा anxious for
the reception of oblations to the manes Continuo cibo fruenti
cupidi, *Sten ler*

67 *st* मया Indeed part from मया स्वनिःश्यासैः by reason of
their own breath, Mallinatha alla dabh'nyak, — e their sighs
कवाष्ण like worms पूर्व forefathers The manes of my forefathers
drink my offerings of fresh water become lukewarm by their
own sighs Sasquus tepesartam *Sten ler*

68 *st* एवमिज्यायां sanctified by sacrifice, agrees with अहः ।
प्रजालोपनिमीलित with एवमिज्यायां down cast, by the creation of
offspring एवमिज्यायां a mountain, enlightened by the sun on one
side the other as the sun

69 *st* शुद्धवंश्या of a pure race The merit of self'd and

न्या-हीनं विनेतमीं कथं पश्यन् दूयसे ।

सिक्तं स्वयमिव सेहादन्यमाश्रमवृक्षकं ॥ ७० ॥

असह्यपीडं भगवन्नुशमन्त्यमवेहि मे ।

अरुन्तुदमिवालानमनिर्वाणस्य दन्तिनः ॥ ७१ ॥

तस्मान्मुच्य यथा, तात संविधातुं तथाहंसि ।

इत्थाक्वणां दुरापेयं त्वदधीना हि सिद्धयः ॥ ७२ ॥

इति विज्ञापितो राज्ञा ध्यानस्तिमितलोचनः ।

क्षणमात्रमपिस्तस्यौ सुप्तमीन इव श्रुदः ॥ ७३ ॥

alms-giving procures felicity in another world, but offspring of a pure origin are for felicity both here and hereafter

70 st न्या हीनं विनेतमीं कथं पश्यन् दूयसे ।
विनेत वoo sing O my preceptor—my governor Notwithstanding the high authority of Mallinatha, whose reading here is वि-
प्राप्त I have adopted the reading of the Calcutta edition of 1832 which, though generally incorrect, is in this place I think more accurate I can hardly believe Kalidasa would make Ling Di-
lipa address Vanshitha as his creator, when he was only his pre-
ceptor or spiritual governor—and the Ling also likens himself to the plants reared, but not created, by the Muni Stonator fol-
lows the Calcutta edition in his translation—*etia meo modera-*
tor, but gives Mallinatha's reading in the text. दूयसे why are you not afflicted on seeing me? 4th conj दू । दूय sterile

71 st असह्यपीडं of intolerable pain, agrees with सहा । अन्य the last debt, to forefathers, to beget sons । अनेदि Imper 2nd sing अरुन्तुद afflicting the inmost part, । e tormenting आलानं the binding post अनिर्वाणस्य without washing—kept from the water

72. st त्वदधीना are dependent on thee । सिद्धयः successes

73 st विज्ञापितं casual of अतः past part addressed ध्यान with eyes closed in meditation सप्त part of सप्त स्वपिति to sleep—still like a like whose fish are asleep

सोऽपश्यत्प्रणिधानेन सन्ततः स्तम्भकारणं ।

भावितात्मा भुवो भर्तुरयैनं प्रत्यवोधयत् ॥ ७४ ॥

पुरा शक्रमुपस्थाप्य तवोर्वीं प्रति वासवतः ।

आसीत्कल्पतरुच्छायामाश्रिता सुरभिः पथि ॥ ७५ ॥

धर्मलोपभयाद्राज्ञीमृतुस्नातामिमां सरन् ।

प्रदक्षिणक्रियार्घ्यायां तस्यां त्वं साधु नाचरः ॥ ७६ ॥

अवजानासि मां यस्मादतस्ते न भविष्यति ।

मत्प्रवृत्तिमनाराध्य प्रजेति त्वां शशाप सा ॥ ७७ ॥

स शापो न त्वया राजन्न च सारथिना श्रुतः ।

नदत्याकाशगङ्गायाः स्रोतस्युद्गमद्विगजे ॥ ७८ ॥

under

74 sl प्रणिधानेन cerebral is according to rule पञ्चमोऽङ्ग of Mugdhabodha लक्षकारण cause of the impediment भर्तुं gen sing governs, भुवः and is governed by वचन । भावितात्मा pure is spirit

75 sl उपस्थाप्य Indeed part of स्था with prepos उप । उर्वीं प्रति Toward the earth वासवत fut part gen sing agrees with तव । सुरभि the cow which grants every boon आसीत् Imperf of अस् ।

76 sl प्रदक्षिणक्रियार्घ्याय loc sing fem worthy of the honor of being gone round नाचर . 2nd sing Imperf Thou didst not perform the proper ceremony

77 sl अवजानासि 2nd sing present आ 9th conj जानाति thou disregarded me अत्यस्त्यति without worshipping me / child, प्रजा thee shall not be off sprung to thee

78 sl नदति loc part absolute with चानपि That curse was not heard by you or your charioter since the stream of the ethereal Ganga was roaring with the elephants of the quarters let loose in it

ईक्षितं तद्वज्रानाद्भिदि सार्गलमात्मनः ।

प्रतिवभाति हि श्रेयः पूज्यपूजाव्यतिक्रमः ॥ ७९ ॥

हविषे दीर्घसज्जस्य सा चेदानोः प्रचेतसः ।

भुजङ्गपिहितद्वारं पातालमधितिष्ठति ॥ ८० ॥

सुतां तदीयां सुरभेः दत्त्वा प्रतिनिधिं शुचिः ।

आराधय सपत्नीकः प्रीता कामदया-हि सा ॥

इति वादिन एवास्य हेतुराहुतिसाधनं ।

अनिन्द्या नन्दिनी नाम धेनुरावृते वनात् ॥ ८१ ॥

ललाटोदयमाभुमं पल्लवस्त्रिगुणपाटला ।

विभ्रती श्वेतरोमाकं सन्धेव शशिनं नवं ॥ ८२ ॥

79 st ईक्षितं dead of चाप ५ cony चाक्षति, that which is desired निदि Imper 2nd sing विद to know पातले barred पूज्यपूजाव्यतिक्रम for the denial of worship to the worshipful obstructs one's welfare. Nam neglectio honoris erga eos, qui honore digni sunt precludit felicitatem Stenzler

80 st हविष दीर्घसज्जस्य for the purpose of supplying clarified butter to Prachetas engaged in a long continued Sacrifice भुजङ्गपिहितद्वार whose door was covered with snakes

81 st सुरभेः gen sing governed by प्रतिनिधिः । कामदया milk-ing desires—conferring boons when pleased सपत्नीक with your wife—you yourself and your wife propitiate her

82 st चाक्षनिमायने the source of offerings : e the cow Nandini which supplied milk for the butter चाक्षदने returned prop of Perf हत ।

83 st ललाटोदय over the forehead आभुम a little curved भुज भुजति ॥ cony refers to ललाटः पल्लवस्त्रिगुणपाटला tender and reddish like a fresh leaf विभ्रती pres part fem व विभ्रति । शशिनं 'having a white hair mark सन्धेव like the evening having a new moon

भुवं कोऽप्येन कुण्डोभी मेध्येनावभृथादयि ।

प्रसवेणाभिर्घर्षन्ती वत्सालोकप्रवर्तिना ॥ ८४ ॥

रजःकणैः खुरोद्धूतैः स्पृशद्भिर्गोचरन्तिकात् ।

तीर्थ्यभिषेकजां शुद्धिमादधाना महीक्षितः ॥ ८५ ॥

तां पुण्यदर्शनां दृष्ट्वा निमित्तश्रुतपोनिधिः ।

शौच्यमाशंसितावन्ध्यप्रार्थनं पुनरब्रवीत् ॥ ८६ ॥

अदूरवर्तिनी सिद्धिं राजन्विगण्यात्मनः ।

उपस्थितेयं कल्याणी नाम्नि कीर्तित एव यत् ॥ ८७ ॥

ब्रह्महृत्तिरिमां श्रव्यदात्मानुगमनेन गां ।

विद्यामभ्यसनेनेव प्रसादयितुमर्हसि ॥ ८८ ॥

84 st भुव the earth काण्ड = कण्डाव likearm प्रसवेण by dis-
charge of milk मेध्येनावभृथादयि still more holy than the sacred ablu-
tion वत्सालोकप्रवर्तिना which issued at the sight of the calf

85 st रज कणै by particles of dust खुरोद्धूतै raised by her
hoofs तीर्थ्यभिषेकजां produced by holy ablutions agrees with शुद्धि
exactly आदधाना in parting pres part prop force of आदधाना
माव touching the king's body from its contiguity महीक्षित gon-
ing ruling the earth ११ सि यपति to rule

86 st निमित्तश्रुत one who understands all causes Omniscient
प्रकार, श्रुत for यत्नोत्तु to have a r fees done for him, १८ the
king शौच्यमाशंसितावन्ध्य whose desire would not be fruitless

87 st अदूर O king consider your success to be not distant
नाम्नि just as her name is manifest

88 st ब्रह्महृत्तिरिमां a d fruits &c श्रव्य by your con-
tinual service as learning is served by continual study

प्रस्थितायां प्रतिष्ठेयाः स्थितायां स्थितिमाचरेः ।

निंपणायां निपीदास्यां पीताम्भसि प्रिवेरपः ॥ ८१ ॥

वधूर्भक्तिमती चैनामर्चितामातपोवनात् ।

प्रयता प्रातरन्वेतु सायं प्रत्युद्भजेदपि ॥ ८० ॥

इत्याप्रसादादस्यास्त्वं परिचर्यापरो भव ।

अविघ्नस्तु ते स्वेयाः पितेव धुरि पुत्रिणां ॥ ८१ ॥

तथेति प्रतिजग्राह प्रीतिमान् सपरित्रहः ।

आदेशं देशकालज्ञः शिष्यः शासितुरानतः ॥ ८२ ॥

अथ प्रदोषे दोषज्ञः संवेशाय विशीपति ॥ ८३ ॥

सुतः सुवृत्तवाक सप्तुर्विसृजोदितश्रियं ॥ ८३ ॥

ॐ नमः शिवाय

80 st प्रस्थिताया fem loc sing on / or walking, you must walk, when she stands you must stand, when she sits you must sit, when she drinks water you must drink water निंपणाया past part निपद पीदति । पिते potential 2nd sing पा पितति । The cerebral sh in pratishtheitha and nishannayām and nashīda is according to Rule नीक चुचुम्बो Pavn 16 Mnydha

90 st आ तपोवनान् to the extremity of the hermitage प्रयता purified अन्वेतु Imper 3rd sing चरति । प्रत्युद्भजेत Pot 3rd sing let the lady advance to receive her Mubriam eat, Stenaler

91 st आ प्रसादान् until her propitiation परिचर्यापर intent on service जेवा benedict 2nd sing धुरि before May there be no obstruction to thee! Mayest thou stand as a father before or at the head of persons having good sons

62 st तथेति he accepted the instruction of his preceptor saying "even so" प्रीतिमान pleased सपरित्रह with his wife आनन loving past part of नमः ॥ ८३ ॥ देशकालज्ञ understanding places and sea

8015

93 st दास्य learned अनेनाय for sleep : e for the king to

सत्यामपि तपःसिद्धौ नियमापेक्षया मुनिः ।

कल्पवित्कल्पयामास वन्यामेवास्य संविधां ॥ ६४ ॥

निर्दिष्टां कुक्षपतिना स पर्शुशास्त्रा-

मध्यास्य म्रियतुपरित्रहद्वितीयः । ॥

तच्छिष्याध्ययननिवेदितावसानां,

संविष्टः कुशशयने निशां निनाय ॥ ६५ ॥

sleep विमान्ति the lord of men : सत्यमपि truthful and agree-
ble in speech. यन्मा governs the penance यद्वा the creator's son,
Yasushtha. विपक्षगारे bare, distant, Stealer. परिना of risen
good fortune.

७१. ६४. निपतापेक्षया out of regard for the ordained ceremony,
परिना accommodation. Though from the accomplishment of
his penances he could have done whatever he wished, yet out of
regard for the ceremony which the king was to perform, he sup-
plied him but with an eremite's accommodation.

७३. ६५ कुक्षपतिना by the patriarch i. e. the Mani वनेष्वपि a
house of leaves, a hut. यन्माया having established, यन्मा and यन्मा to
sit, 2nd. cony prop from यन्मा यन्मा यन्मा.. having his pure wife as
his second or companion. तच्छिष्याः and qualifications for the night,
the latter part of which was passed by him (the Mani's)
disciples reading (the Veda). परिना having a १st २nd ३rd cony,
विपक्षि,

द्वितीय सर्गः ।
अथ प्रजानामधिपः प्रभाते *Knyo*
जायाप्रतिग्राहितगन्धमाख्या ।

वेनाय पीतप्रतिवद्भवत्सा
यशोधनो येनृष्येर्ममोच ॥ १ ॥

तस्याः सुरन्यासपवित्रपांशु-
सर्पांशुलानां धुरि कोत्तनोया ।
माग मनुष्येश्वरधर्मपत्नी

श्रुतेरिवाद्यै स्मृतिरन्वगच्छत ॥ २ ॥
निवर्त्य राजा दयितां दयालु-
स्तां सौरमेयो सुरभिर्यशोभिः ।

पयोधरीभूतचतुःसमुद्रां
जुगेप गोरूपधरामिवोर्वी ॥ ३ ॥

1 st जायाप्रतिग्राहितगन्धमाख्या adj qualifying येनृ which had been made to accept perfumes and garlands by means of his wife (the queen) येनाय for the forest : e for going to the forest पीतप्रतिवद्भवत् agrees with येनृ whose calf had been fed and tied again पीत past part of दा पिबति । यशोवय to whom glory was his treasure, : e the king, जुगेष perf मयि भुवति मुक्त ।

2 st सुरन्यासपवित्रपाद्य agrees with ताम् whose dust was sanctified by the strokes of her hoofs सर्पांशुलानां धुरि celebrated before or above all chaste women, refers to मनुष्येश्वरधर्मपत्नी, the lawful wife of the lord of men श्रुतेरिव as the Smṛiti follows the sense or ideas of the Śruti or Veda कन्धमन्धन Impf चनु + वन् to go after.

3 st निवर्त्य having made his wife return back . Indec part causal नि + वृत् + चर्त्ते । सौरधवी patronymic, daughter of Surabhi सुरभि locally भोवधर्या the earth, as it were, assuming the form of a cow,

सत्यामपि तपःसिद्धौ नियमापेक्षया मुनिः ।

कल्पवित्कल्पयामास वन्यामेवास्य संविधां ॥ ८४ ॥

निर्दिष्टां कुलपतिना स पर्योशाला-

मध्यास्य प्रयत्नपरियहद्वितीयः ।

तच्छिष्याध्ययननिवेदितावसानां,

संविष्टः कुशशयने निशां निनाय ॥ ८५ ॥

sleep विमान्ति the lord of men खलुनवाक truthful and agree-
ble in speech खलु governs the genitive वलु the creator's son,
Vasishtha विनयगारे learn, dunnit, Glen 17 उदित of risen
good fortune

७१ st नियमापक्ष out of regard for the ordinance; erroneously
अविष्ट accommodation Though from the accomplishment of
his penances he could have done whatever he wished yet out of
regard for the ceremony which the king was to perform, he sup-
plied him but with an eremite's accommodation

७२ st कुलपतिना by the patriarchs & the Muni वनेन वा a
house of leaves a hut वन्यामेवास्य is to be read, वसि and वान to
sit, 2nd cos) prop from व न वान १ वन्यामेवास्य his pure wife as
his second or companion तच्छिष्याः and) qualify व निश the night,
the latter part of which was passed by him (the Muni's)
disciple's reading (the Veda) वन्यामेवास्य १ ११ वन्यामेवास्य
वनि.

व्रताय तेनानुचरेण धेना
 न्यपेधि शेषेऽप्यनुयायिवर्गः ।
 न चोन्यतस्तस्य शरीररक्षा
 स्वर्वायुगुप्ता हि मत्ताः प्रसूतिः ॥ ४ ॥
 आस्वादवह्निः फवलेस्तणानां
 कण्डयनेदशनिवारणैश्च ।
 अद्याह्वीः स्वैरगतैः स तस्याः
 सम्राट् समाराधनतत्परोऽभूत् ॥ ५ ॥
 स्थितः स्थितामुच्चलितः प्रयातां
 निषेदुषीमासनबन्धधीरः ।
 जलाभिलाषी जलमाददानां
 छायेव तां भूपतिरन्वगच्छत् ॥ ६ ॥

स न्यस्तचिह्नमपि राजन्नुक्षीं
 तेजोविशेषानुमितां दधानः ।
 आसीदन्मविष्कृतदानराजि-
 रन्तर्मदावस्य इव द्विपेन्द्रः ॥ ७ ॥
 सताप्रतानोद्गथितैः स केशी-
 रधिज्यधन्वा विचचार दावं ।
 रद्यापदेशान्मुनिहोमधेनो-
 र्वन्ध्यान्निष्यन्निव दुष्टसत्त्वान् ॥ ८ ॥
 विसृष्टपाशानुचरस्य तस्य
 पार्श्वद्रुमाः पाशधृता समस्य ।
 उदीरयामासुरिवोन्मदाना-
 मालोकशब्दं वयसां विरायैः ॥ ९ ॥

7 st सख his royal fortune though bereft of its signs तेजो =
 but inferable from his peculiar splendour . अनाविष्कृत. like an ele-
 phant the marks of whose fury had not yet become manifest
 अन्तर्मदावस्य the state of fury being within

8 st सता his hair wreathed with curved fibres of creepers
 अधिज्यधन्वा having his bow strung दावं forest रद्या as if under
 those of protecting the Mann's cow विनेष्य about to tame the roa-
 rous wild animals, act but part of वि नी नयति निराय भीत ।

9 st विसृष्ट of him who has left behind his attendant follow-
 ers पार्श्वद्रुमा Instr sing, equal to Varuna उदीरयामासु Perf
 cious of इंर इं || cony prop expressed, celebrated, agrees with
 मम पार्श्वद्रुमा । उन्मदान् elated, agrees with वयसां ह्यनु pl birds
 आलोकशब्द मदशब्द । विरायै noise As if the trees cheered the
 king by the shouts of their birds

व्रताय तेनानुचरेण धेनो
 न्यपेधि श्रेष्ठोऽप्यनुयायिवर्गः ।
 चोन्यतस्तस्य शरीररक्षा
 स्ववीर्यगुप्ता हि मत्तोः प्रसूतिः ॥ ४ ॥
 प्रास्वादवद्भिः क्वलैस्तृणानां
 कण्डयनैश्च निवारयेत् ।
 प्रव्याहृतैः स्वैरगतैः स तस्याः
 सम्राट् समाराधनतत्परोऽभूत् ॥ ५ ॥
 स्थितः स्थितामुच्चलितः प्रयातां
 निषेदुपीमासनबन्धधीरः ।
 तलाभिलापी जलमाददानां
 छायेव तां भूपतिरग्वगच्छत् ॥ ६ ॥

स न्यस्तचिह्नमपि राजचूक्षो^७
 तेजोविशेषानुमितां दधानः ।
 आसीदन्मविष्कृतदानराजि-
 रन्तर्मदावस्थ इव द्विपेन्द्रः ॥ ७ ॥
 लताप्रतानोद्ग्रथितैः स केशै-
 रधिज्यधन्या विचचार दावं ।
 रथापदेशान्मुनिहोमधेनो-
 र्धन्यान्निनेप्यन्निव दुष्टसत्त्वान् ॥ ८ ॥
 विसृष्टपार्श्वानुचरस्य तस्य
 पार्श्वद्रुमाः पाशधृता समस्य ।
 उदीरयामासुरिवोन्मदाना-
 मालोकशब्दं वयसां विराचैः ॥ ९ ॥

7 st न्यस्त his royal fortune though bereft of its sig is हीनो .
 but : iferable from his peculiar splendour चूक्षो like an ele-
 phant the marks of whose fury had not yet become manifest
 रन्तर्मदावस्थ the state of fury being within

8 st मुना his hair revealed with curled fibres of creepers
 अधिज्यधन्या having his bow strung दावं forest रथा as if under
 the of protecting the Mam's cow विनयन about to tame the nox-
 ious wild animals, act fut part of विनी नयति विनाय नीत ।

9 st विसृष्ट of him who had left behind his attendant follo-
 ers पाशधृता Instr sing, equal to Varuna उदीरयामास Perf
 cius of ईर ई 2 cony prop expressed, celebrated, agrees with
 नमः पार्श्वद्रुमा । उन्मदान् related, agrees with वयसां green pl birds
 मालोकशब्द - वयस्य । विराचैः noise As if the trees cheered the
 king by the shouts of their birds

मरुत्प्रयुक्ताश्च मरुत्सखामं

तमर्च्यमारादभिवर्तमानं ।

अवाकिरन् वाललताः प्रसूनै-

राचारल्लाजैरिव पौरकन्याः ॥ १० ॥

धनुर्भृतोऽप्यस्य दयार्द्रभाव-

मास्यातमन्तःकरणैर्विशङ्कैः ।

विलोकयन्त्यो वपुरापुरङ्गां

प्रकामविस्तारफलं हरिण्यः ॥ ११ ॥

स कीचकैर्मारुतपूर्णरन्ध्रैः

कुञ्जद्विरापादितवंशकृत्यं ।

शुश्राव कुञ्जेषु यशः स्वमुखै-

रुज्ञोयमानं वनदेवताभिः ॥ १२ ॥

10 st मरुत affected shaken by the wind : o the young creep-
ers मरुत्प्रयुक्ताश्च like fire, ३१०१११११११, १११११११, १११११११, १११११११
king त मर्च्य him the adorable, आरात् near अवाकिरन् showered
Impf of अ किरन् ६ conj आचार the young creepers showered
flowers on him like the damsels of the city showering fried grain
(चारा)

11 st धनुर्भृत gen sing holding a bow अत from अ विभक्ति ।
दया disposition softened by pity आस्यात् indicating agrees with
युः १ विभक्ति fearless विलोकयन्त्य agrees with वरिष which is the
subject of this sloka and belongs to the verb वरिष ३rd pl of
वाप, आप्रेति, got अस्या gen pl of अवि eyes प्रकाश the fruit
of icidely opening the eyes

12 st कीचकै rattling bamboos आचत . with hollows filled
th wind कुञ्जि sounding, agrees with कीचकैः । आपादित do-
duly as flutes अ ह्योयमानं his own fame or glory उद्धोयमान being
hanted pres part pass ने ।

पृक्तस्तुयारैर्गिरिनिर्झराणा-

मनोकहाकम्पितपुष्पगन्धी ।

तमातपस्तान्तमनातपच-

माचारपूतं पवनः सिधेवे ॥ १३ ॥

शशाम दृष्ट्यापि विना दवाग्नि-

रासीद्विशेषा फलपुष्पवृद्धिः ।

जनं न सत्त्वेष्टधिको बबाधे

तस्मिन् वनं गेहसरि गाहमाने ॥ १४ ॥

सञ्चारपूतानि दिगन्तराणि

हात्वा दिनान्ते मिलायाय गन्तुं ।

प्रचक्रमे पल्लवरागताम्ना

प्रभा पतङ्गस्य मुनेश्च धेनुः ॥ १५ ॥

13 st. दृक्त saturated, from दृक् दृक्ति agrees with पवन । तुयारै-
...small drops of mountain streams. चकोकह tree The wind
charged with watery particles and scented by flowers of trees
gently shaken by itself regaled him. वानेव ..exhausted by the
sun ज्ञात from ज्ञान । वनातपच without an umbrella, सिधेवे perf
of सेव prop series.

14 st भग्नस ceased, was quenched, from गन् गन्मति agrees
with नम दवाग्नि forest fire. विशेषा abundant refers to फलपुष्प-
वृद्धि the increase of fruits and flowers नत्त्वेष्ट among animals अधिक
the strong न बबाधे did not injure जन the weak गेहसरि loc sing. of
गेह, गेह the protector गहमाने प्राप्ता part loc absolute, having
entered the forest

15 st The light of the sun, copper-red like new leaves, and the
Muni's cow, after having by their rambles sanctified the spaces in-
tervening between the cardinal points began at the close of day to

तां देवतापिचतिथिक्रियार्था-

मन्वक् ययौ मध्यमलोकपालः ।

वभौ च सा तेन सतां मतेन -

अद्वेव साक्षादिधिनेोपपन्ना ॥ १६ ॥

स पत्न्यलोत्तीर्णवराहयूथा-

न्यावासदृशोन्मुखवर्हिणानि ।

ययौ सृगाध्यासितशादलानि

श्यामायमानानि चनानि पश्यन् ॥ १७ ॥

आपीनभारोद्धनप्रयत्ना-

नृष्टिगुरित्वादपुषो नरेन्द्रः ।

उभावल्लवक्रतुरञ्चिताभ्यां

तपोवनावृत्तिपथं गताभ्यां ॥ १८ ॥

go homeward प्रवृत्तन पर्य of क्रम which takes proper form with
प्र । शेषादारभ्ये सं ३२ *Angdhabodha* पदार्थ of the sun

16 st देवता qualifies तां the cow which was needed for duties
to gods, manes, and guests—the milk being used in sacrifices,
shrads, and hospitality, विचरिणि – पित्र + चरिणिः चरन् following
governs तां । मन्वक् the ruler of the middle world : i.e. the earth
ययौ the cow should be in the company of the king, his faith as
accompanied by visible ordinances

17 st The compounds नृष्टि pl all qualify चरन् । पश्यन् .
in which the herds of swine had got out of the ponds returning
home चरन् in which the peacocks were turning toward their
lodging trees मन्वक् in which was green grass the habitation of
deer च ययौ पश्यन् he went on beholding the forests thus described

18 st आपीन from the labour of carrying the burden of the
udders मरिच a cow that has calved but once अपुषु her sing of

वत्सोत्सुकापि स्तिमिता सपर्यां

प्रत्यग्रहीत्सेति ननन्दतुस्तौ ।

भक्त्योपपन्नेषु हि तद्विधानं

प्रसादचिह्नानि पुरःफलानि ॥ २२ ॥

गुरोः सदारस्य निपीड्य पादौ

समाप्य सान्ध्यं च विधिं दिलीपः ।

दोहावसाने पुनरेव दोग्ध्रीं

भेजे मुजोच्छिन्नरिपुर्निपयां ॥ २३ ॥

cow on the right चावतवावदवा having in hand a plate containing grain चावत् worshipped, perf of चर्च Verbs with initial च and final double consonant, as well as the verb चर to overspread and those with initial च have चान instead of reduplicating in the perf ५३ parat *Mugdhabodha* दोग्धात् the space between the two horns दार. the door as it were of the accomplishment of her object.

22 at वत्सोत्सुका anxious for her calf स्तिमिता still, quiet सपर्यां ..accepted the worship तद्विधानं constituted like it, animals like it Mallinatha says, भक्त्यामित्यर्थे I think however Kālidāsa simply meant that when irrational animals such as the Muni's cow exhibit signs of favour to those who worship them in faith, they are auspicious signs of the worshipper's success being at hand भक्त्यावपन्नेषु connected with faith, devoted पुरःफलानि having fruits or success in front or near at hand *देह दोग्ध्रीं कोटि*

23 at सदारस्य with his wife gen sang : e having grasped the feet of the Gura and of his wife सान्ध्यं विधिं having finished the evening ceremonial दोहावसाने when milking was over दोग्ध्रीं fem of दोग्ध दोग्ध्रीं the milker, : e the giver of milk, the cow भुज the king, whose enemy had been destroyed by his arm. वपन् past part नि + वप् sitting

तामन्तिकन्धस्तवलिप्रदीपा-

मन्वास्य गोप्ता ऋद्धिणीसहायः ।

क्रमेण सुप्तामनु संविवेश

सुप्तोत्थितां प्रातरनूदतिष्ठत् ॥ २४ ॥

इत्थं व्रतं धारयतः प्रजार्थं

समं महिष्या महनीयकीर्तेः ।

सप्त व्यतीयुस्त्रिगुणानि तस्य

दिनानि दीनाद्वरयोचितस्य ॥ २५ ॥

अन्धेष्टुरात्मानुषरस्य भावं

जिज्ञासमाना मुनिहोमधेनुः ।

गङ्गाप्रपातान्तप्रिरूढशय्यं

गौरीगुरोर्गङ्गरमाविवेश ॥ २६ ॥

24 st चन्दिह near whom offerings and lamps had been placed : o the cow चन्दास indeed part चनु चाप having sat after the cow स्टचिरी in company with his wife संविवेश slept after the cow had gradually fallen asleep, परं सुप्तोत्थितां चनु after the cow had got up from sleep, उदतिष्ठत् he got up उत्तया Imperf

25 st धारयत pres part. gen sing causal of धृ । महनीयकीर्ते of honourable fame प्रजाय for offspring धने with the queen सप्त thrice seven days passed दीन who was wont to relieve the helpless

26 st अन्यद्यु another day, the 22nd day अयं the 1st day जिज्ञासमाना desid pres part prop ज्ञा to know—with a view to try her follower's intention जगत् in which fresh grass had grown near the full of the Ganga गौरी of the father of Gauri—the Himālaya

सा दुःप्रथया मनसापि हिंसै-

रित्यद्रिशोभाग्रहितेक्षणेन ।

अलक्षिताम्युत्पतनो नृपेण .

प्रसह्य सिंहः किल तां चकथ ॥ २७ ॥

तदीयमाकन्दितमार्त्तसाधो-

गुहानिबद्धप्रतिशब्ददीर्घे ।

रश्मिघिवादाय नगेन्द्रसक्तां

निवर्त्तयामास नृपस्य दृष्टिं ॥ २८ ॥

स पाटलायां गवि तस्थिषांसं

धनुर्धरः केसरिखं ददर्श

अधित्यकायामिव धातुमय्यां

लोभद्रुमं सानुमतः प्रफुल्लं ॥ २९ ॥

27 st दुःप्रथया not capable of being attacked यदि whose eye was cast on the beauty of the mountain, वदित past part of व । अलक्षिताम्युत्पतन whose irruption was unnoticed by the king प्रसह्य evidently चकथ perf of चक seized

28 st तदीय .her (the cow's) cries गुह्य .which from the cave became louder by the echo चकथ the reliever of the distressed, गणु sing qualifies चकथ । रश्मि as if drawing by reins निवर्त्तयामास turned, नगेन्द्र . the king's eye which had been fixed on the chief of mountains चकथ past part fem of चञ्ज गजति

29 st पाटलायां red दक्षिणार्ध perf part was acc sing of स्था । अधित्यकायां on the high land धातुमय्या of red chalk सानुमत having a summit, a mountain. The king holding a bow saw the lion on the red cow like a tooth tree flourishing on a mountain 'igh land of red chalk

ततो मृगेन्द्रस्य मृगेन्द्रगामी ;

वधाय वध्यस्य शरं प्ररुण्यः ।

जाताभिपङ्क्तो नृपतिर्निपङ्क्तः-७८

दुहर्तुमैच्छत्प्रसभोद्धृतारिः ॥ ३० ॥

वामेतरस्तस्य करः प्रहर्तु-

नखप्रभाभूषितकङ्कपचे ।

सक्ताङ्गुलिः सायकपुंख एव ।

चिचार्यितारम्भ इवावतस्थे ॥ ३१ ॥

बाहुप्रतिष्ठम्भविबुद्धमन्यु-

रभ्यर्णमागस्कृतमस्पृशद्भिः ।

राजा स्वतेजाभिरदह्यतान्त-

र्भोगीव मन्त्रौषधिरुद्धवीर्यः ॥ ३२ ॥

30 st मृगेन्द्रस्य of the lion मृगेन्द्रगामी having paces like a lion's, he king ; वध्यस्य fit to be killed जाताभिपङ्क्तो thus foiled, its circumstances, Siender from the quiver पङ्क्तुं to pull out, governs शरः । वध्यस्य wished Imperf of रघु रक्षति । प्रसभोद्धृतारि by whom the enemy was forcibly plucked out

/ 31 st वामेतर other than the left—the right प्रहर्तुं of the striker, गेह्म sing of प्रहर्तुं, प्रहर्तुं from हृ-पुरति । मच . in which the feather of the heron attached to the arrow was ornamented by the splendor of his nails, qualifies सायकपुंख the feathered part of the arrow पचे . whose fingers were fixed to it, qualifies करः । चिच . stopped motionless as if the effort of pulling the arrow was itself a pictorial representation The king on attempting to pull out an arrow from the quiver suddenly felt his right hand, as it were, paralysed and motionless like a postaro

32 st बाहु with increased rage at his arm being restrained अश्रुभ्यः शिरः बाहुस्तन् the guilty person अश्रुभ्यः शिरः pres part instr

तमार्यगृह्यं निरुहीतधेनु

मनुष्यवाचा मनुवंशकेतुं ।

विस्माययन् विसितमात्मदन्तौ-

सिंहेरुसत्त्वं निजगाद सिंहः ॥ ३३ ॥

अलं महीपाल तव श्रमेण

प्रयुक्तमप्यस्त्रमितो दृथा स्वात् ।

न पादपोन्मूलनशक्तिरंहः

शिलोच्चये मूर्धति मारुतस्य ॥ ३४ ॥

कैलासगौरं दृपमारुह्योः

पादार्पणानुग्रहपूतपृष्ठं ।

अवेहि मां किङ्करमष्टमूर्तेः

कुम्भोदरं नाम निकुम्भमित्रं ॥ ३५ ॥

pl agrees with सनेजोभिः । अरुह्यन् अन्तर pass Imperf the kin, burnt within himself by his own fiery energy which could not touch or spread itself on the guilty person though close by . भेगीच . like a snake whose energy has been restrained by mantras and drugs

33 sl अर्यगृह्यं acceptable to the noble Asia, though originally a proper name, became afterwards a common noun in the language निरुहीत...ly whom the cow was seized मनुष्य ..b means of human language मनु . the standard of Manu's race विस्माययन् causing him to wonder, surprising him विस्मित ...al ready wondering at his own state of the right hand's paralysis विदेव of a lion-like noble disposition.

34 sl अरु governs चवेच O king away with your labor एत here, in me, Though the weapon were fixed in me it would be fruitless एव velocity The velocity of wind capable of uprooting a tree, avails nothing against a mountain

35 sl कैलास...into the mount Kailasa आरुह्य of him desired

अमुं पूरः पश्यसि देवदारुं
 पुत्रीकृतोऽसौ वृषभध्वजेन ।
 यो हेमकुम्भस्तननिःसृतानां
 स्कन्दस्य मातुः पयसां रसज्ञः ॥ ३६ ॥
 कण्डूयमानेन कटं कदाचिद्
 वन्यद्विपेनोन्मथिता त्वगस्य ।
 अयैनमद्रेस्तनया शुशोच
 सेनान्यमालोढमिवासुरास्त्रैः ॥ ३७ ॥
 तदामभृत्येव वनद्विपानां
 वासार्यमस्मिन्नहमद्रिकुक्षौ ।
 व्यापारितः शूलभृता विधाय
 सिंहत्वमङ्गागतसत्त्ववृत्ति ॥ ३८ ॥

of riding the bull, demand upon him of वर, रोचति, रोच, उच । कवेचि
 know me to be a servant of the eight formed Siva परदारपेण whose
 back has been hallowed by the casting of his feet

/ 36 of अमुं पूरं अमुं of अदृष्टं अवे । पुत्रीकृतं made into a son,
 adopted स्कन्दस्य of Skanda, son of Siva रसज्ञः is concerned with
 the taste of Skanda's mother's milk, or water poured by her

/ 37 of कण्डूयमानेन scratching the temples चक्षुषिणा its (the
 tree's) bark was peeled off by a wild elephant वन्य . The daughter
 of the mountain bewailed it, मेनान्ध as of the divine general Skan-
 da was himself wounded by the weapons of Asuras . वासीढ past
 pass part. of लिङ् लङ् 2 cony to hel

/ 38 of तद्वृत्ति from that time, वासार्य for exciting terror in
 wild elephants, अद्रिकुक्षौ to this mountain cave, व्यापारित
 १८८, वृत्ति by the holder of the spear, Siva विधाय turned
 I on अदृष्टं licen? on animals found at han?

तस्यालमेपा क्षुधितस्य तृप्त्यै
 प्रदिष्टास्त्रा परमेश्वरेण ।
 उपस्थिता शोणितपारणा मे
 सुरद्विपश्चान्द्रमसी सुधेव ॥ ३८ ॥
 स त्वं निवर्तस्व विहाय लज्जां
 गुरोर्भवान् दर्शितशिष्यभक्तिः ।
 शस्त्रेण रक्ष्यं यदशक्वरक्षं
 न तद्यशः शस्त्रभृतां क्षिणोति ॥ ३९ ॥
 इति प्रगल्भं पुरुषाधिराजो
 मृगाधिराजस्य वचो निश्रम्य ।
 प्रत्याहतास्त्रो गिरिशप्रभावात्
 आत्मन्यवशां शिथिलीचकार ॥ ४० ॥

39 *at* चक्षु sample दृष्टौ for satisfaction, dat sang प्रदिष्टास्त्रा from arrived at the time appointed by Parameswara or Siva शोणित-
 पारणा = blood feast after my fast, i e the cow. सुरद्विप as the
 inner nectar is to the enemy of the gods, Ikhu, who is supposed to
 engulp the moon at her full when an eclipse takes place

40 *at* निश्रम्य deant, imp 2nd sang prop of नि हन् विहाय
 giving up indeel part. वि हा जयामि, क्षयिष्य, अयमि, यीम, रिमा ।
 दर्शितशिष्यभक्ति by whom a disciple's devotion to his guru has been
 exhibited दर्शित causal रक्ष्यं that which is protected by arms
 अशक्वरक्ष incapable of protection If the thing to be protected by
 arms is impossible of protection, then its loss does not affect the
 armed protector's reputation क्षिणोति 5 con] from वि ।

41 *at* चक्षु bold neut agrees with वचः विहाय having heard
 वचः his arms being hindered, विहाय *by reason of the power of
 the mountain resident, Siva left mountain and so to lie down.
 चक्षु'at ceased from his contempt of self, i e his self reproach

प्रत्यव्रवीचैनमिषुप्रयोगे

तत्पूर्वभङ्गे वितथप्रयत्नः ।

जडीहतस्वाम्बकवीक्षितेन

वज्रं मुमुक्षन्निव वज्रपाणिः ॥ ४२ ॥

संरुद्धचेष्टस्य मृगेन्द्र कामं

हास्यं वचस्तद्यदहं विवक्षुः ।

अन्तर्गतं प्राणभृतां हि वेद

सर्वं भवान् भावमतोऽभिधास्ये ॥ ४३ ॥

मान्यः स मे स्थावरजङ्गमानां

सर्गस्थितिप्रत्यवहारहेतुः ।

गुरोरपीदं धनमाहिताग्ने

र्नश्यत्पुरस्तादनुपेक्षणीयं ॥ ४४ ॥

42 st. दृष्टव्याने in the use of the arrow वत्, now hindered for the first time वितथ frustrated in his labor जडीहत becomes motionless चाम्बक, at the sight of the three-eyed, Śiva मुमुक्षन् wishing, or about to discharge, dead pres. part of मुष । वज्रपाणि in whose hand is the thunderbolt, Indra प्रत्यव्रवीत् प्रति हू Impf answered.

43 st. संरुद्धचेष्टा whose effort is restrained विवक्षु about to speak, dead from वच वक्ति, जगत्, जन्तु । यद your highness knoweth the inward sentiments of living beings 2nd conj pres 3rd sing of विद् । अभिधास्ये I will speak 2nd fut prop of वक्ति धा

44 st. श्वादिद still, motionless, the inanimate creation, from श्वा । जडन frequent of जड constantly moving, animated creatures सर्व the cause of the creation, continuance, and destruction श्वादिनामे possessor of the sacred fire मय्यन + conj pres. part . वन, मय्यन । अनुपेक्षणीय not to be disregarded Your master the creator &c of all things is revered by me, but, still, if this creature of my pre-

स त्वं मदीयेन शरीरवृत्तिं

देहेन निर्वर्तयितुं प्रसीद ।

दिनावसानोत्सुकबाहवत्सा ।

विस्तृज्यतां घेनुरियं महर्षेः ॥ ४५ ॥

अयान्धकारं गिरिगह्वराणां

दंष्ट्रामयूखैः शकलानि कूर्चन् ।

भूयः स भूतेश्वरपार्श्ववर्ती

किञ्चिद्विहस्यार्थपतिं वभाषे ॥ ४६ ॥

एकातपत्रं जगतः प्रभुत्वं

नवं वयः कान्तमिदं वपुष्य ।

अल्पस्य हेतोर्वहु हातुमिच्छन्

विचारमूढः प्रतिभासि मे त्वं ॥ ४७ ॥

reptor which yields him the means of sacrifice perish in my presence, it is a matter not to be overlooked

45 st मदीयेन mine, agrees with देहेन । शरीरवृत्ति the sustenance of your body निर्वर्तयितुं please to manage दिन whose young calf will be anxious for it at the close of day विस्तृज्यतां...let this cow be released

46 ॥ दंष्ट्रामयूखै by the brightness of his tusks शकलानि कुर्चन् turning the darkness of the mountain caves into pieces—i e, dissipating it. भूतेश्वर. The attendant of Siva, smiling, said to the lord of wealth, the king

47 st एकातपत्र of one umbrella, the dominion of the whole world हातुं and of हा to give up विचार . stupid in counsel, inconsiderate Desiring for a small matter to give up so much i e the sole dominion of the world, your youthful life, and this handsome body, you appear to me to be stupid in counsel
past मय मुच्यति ।

भूतानुकम्पा तव चेदियं गौ-

रेका भवेत्स्वस्तिमती त्वदन्ते ।

जीवन् पुनः शश्वदुपस्रवेभ्यः

प्रजाः प्रजानाथ पितेव पासि ॥ ४८ ॥

अथैकधेनोरपराधचण्डात्

गुरोः क्षशानुप्रतिमादिभेषि ।

शक्योऽस्य मन्द्युर्भवता विनेतुं

गाः कैटिशः स्पर्शयता घटाभोः ॥ ४९ ॥

तद्रक्ष कल्याणपरम्पराणां

भोक्तारमूर्जस्वल्नमात्मदेहं ।

महीतलस्पर्शनमात्रभिन्न-

मृद्वं हि राज्यं पदमैन्द्रमाहुः ॥ ५० ॥

48 st. भूतानुकम्पा *compassion for creatures* स्वस्तिमती *being in health*, will be alone. मदन्ते *on your end, i e destruction* सचन् *always*. उपस्रवेभ्य *from troubles*. पासि *thou protectest* your subjects like a father, from या पाति ।

49. st. एकधेनोः *one-cowd*, the muni, अपराधचण्डात् *enraged for your default in protecting the cow क्षशानु... fire-shaped, furious* विभेषि *thou fearest from श्री विभेषि 3rd conj.* मन्द्युः *anger* विनेतुं *to be appeased*; the same form of the infinitive may be both active and passive in Sanscrit. His anger can be appeased by you, giving him crores of cows in return

50. st. कल्याण... *of successive blessings*. भोक्तारं *the enjoyer*, 7 conj. from भुज् भुजति भुजते। कर्जस्वल्नं *endowed with strength*. महीतलं *only differing because of contact with the earth* अत्र *great* ऐन्द्रं *the position of Indra*.

एतावदुक्ता विरते मृगेन्द्रे
 प्रतिस्वनेनास्य गुहागतेन ।
 शिलोच्चयोऽपि क्षितिपालमुच्चैः ।
 प्रीत्या तमेवार्थमभाषतेव ॥ ५१ ॥
 निशम्य देवानुचरस्य वाचं
 मनुष्यदेवः पुनरप्युवाच ।
 धेन्वा तदध्यासितकातराक्ष्या
 निरीक्ष्यमाणः सुतरां दयालुः ॥ ५२ ॥
 क्षतात् किल चायत इत्युदग्रः
 क्षवस्य शब्दो भुवनेषु रुढः
 राज्येन किं तद्विपरीतवृत्तेः
 प्राणैरुपकोशमलीमसैर्वा ॥ ५३ ॥
 कथं नु शक्योऽनुनयो महर्षे
 विश्रायणादन्धपयस्विनीनां ।

51, st. विरते *having ceased* past. part. विरत । प्रतिस्वनेन...by his *echo* having got within the cave शिलोच्च the mountains प्रीत्या with pleasure spoke as it were to the same effect.

52 st. निशम्य...*having heard* the speech of the god's (Siva's) servant मनुष्यदेव the king चेन्वा *his* अङ्ग मदध्यासित...by the cow with anxious eyes under his, the lion's, grasp, निरीक्ष्यमाण *being looked upon*, referring to the king, pres. part. pass. नि ई च ई च नि ।

53 st. क्षतात् *from wounds*. आघते *arises from* वै । उदग्र *high*. क्षवस्य...the word *Khattva*. क्ष thus derived, passes current in the world. 'तद्विपरीत...for one living in *contravention* of this duty, of what use is either kingdom or life? उप...*assailed with approaches*.

54 st. मनुष्य *appearing* of anger. विश्रायणात् *by* गतिं वि

- इमामनूनां सुरभेरवेहि
 रुद्रौजसा ॥ प्रहृतं त्वयास्यां ॥ ५४ ॥
 सेयं स्वदेहार्पणनिष्कुर्येण
 न्याय्या मया मोचयितुं भवतः ।
 न पारणा स्याद्विहता नवैव
 भवेदलुप्तस्य मुनेः क्रियार्यः ॥ ५५ ॥
 भवानपीदं परवानवैति
 महान् हि यन्नस्तव देवदारौ ।
 स्यातुं नियोक्तुर्नहि शक्यमग्रे
 विनाशय रक्ष्यं स्वयमक्षतेन ॥ ५६ ॥
 किमप्यहिंस्यस्तव चेन्मतोऽहं
 यशःशरीरे भव मे दयालुः ।

५४। अनूनां *not inferior, equal to Suravi, the desire fulfilling*
 ००९ अवेहि *know, imp* अवर । वद्वत् *stroke, thy stroke on her*
 ॥ only through the power of Rudra

॥ ५५ at भिद का १५। सरद *by the offering of my own body as a*
ransom न्याय्या *just rightful* The cow is *justly* entitled to be
 • redeemed by me from thee The construction is similar to 1
 John 1 9 *δινατος τω δέφη ημιν τας αμαρτίας* Or perhaps still more
 closely to Antigone 397, 398 *δ्वο δ' ἀνδρῶν δ' οὐ οὐ εἰ με τῶνδ'*
αὐτοῦ λυξῶν καὶ οὐ परण *your meal* विहता *interrupted* अजु
unstoped, continued क्रियार्ये *the necessary rites*

॥ ५६ at परवान, *dependent* अवेमि अवर एवि र *like* नव *signifying*
to go means, when joined with अवर, to know, अवर before in the
presence of the employer अर *having lost the protégé, but*
myself unweakened

॥ ५७ at अहिंस्य *not to be injured* यशःशरीरे *my reputation body,*

एकान्तविध्यंसिपु मदिधानां

पिण्डेघनास्था खलु भौतिकेषु ॥ ५७ ॥

सम्बन्धमाभाषणपूर्वमाहु-

र्हत्तः स नौ सद्गतयोर्वनान्ते ।

तद्भूतनाथानुग नार्हसि त्वं

सम्बन्धिना मे प्रणयं विदन्तुं ॥ ५८ ॥

तथेति गामुक्तवते दिलीपः

सद्यः प्रतिदम्भविमुक्तबाहुः ।

सन्न्यस्तशस्त्रो हरये स्वदेह-

मुपानयत् पिण्डमिवामिपस्य ॥ ५९ ॥

तस्मिन् क्षणे पालयितुः प्रजाना-

मुत्पश्यतः सिंहनिपातमुग्रं ।

एकान्त necessarily to perish, mortal विधेयः persons like myself have no regard for these material lumps, the body, composed of the elements

57 sl सम्बन्ध they say, relation is formed by conversation or intercourse येः मदिधानां of us two having met at the extremity of the forest भूतनाथानुग O follower of Siva नार्हसि thou art not fit, thou oughtest not शस्य to obstruct my desire

59 sl तथेति गामुक्तवत हरय Dihpa offered his body to the lion who to the preceding speech had replied uttering the words "even so" सद्यः his arms immediately released from the restraint घन शस्त्राघ्र his arms given up, उपानयत offered Impf उप या नी । पिण्ड like a pinda or lump of flesh

60 sl शिवावर = shower of flowers discharged by the hands of Vidjadharas, पालयितुं fold over the protector of subjects, the king, येन राग governed by उपरि and belongs to चलायत expecting, धिक्

अवाङ्मुखस्योपरि पुष्पदृष्टिः

पपात विद्याधरहस्तमुक्ता ॥ ६० ॥

उत्तिष्ठ वत्सेत्यमृतायमानं

यच्चो निशम्योत्थितमुत्थितः सन् ।

ददर्श राजा जननीमिव स्वां

गामग्रतः प्रस्रविणीं न सिंहं ॥ ६१ ॥

तं विस्मितं धेनुरुवाच साधो

मायां मयोद्भाष्य परोक्षितोऽसि ।

ऋषिप्रभावान्मयि नान्तकोऽपि

प्रभुः प्रहर्तुं किमुतान्यहिंसाः ॥ ६२ ॥

भक्त्या गुरौ मय्यनुकम्पया च

प्रीतास्मि ते पुत्र वरं दृणीष्व ।

न केवलानां पयसां प्रसूति-

मवेहि मां कामदुघां प्रसज्यां ॥ ६३ ॥

terrible destruction by the lion अवाङ् looking downward, qualifies the king.

61 st. उत्तिष्ठ... get up O child ! अमृतायमानं this nectar-like word, nominal verb pres part. निशम्य उत्थित having heard it uttered. उत्थित having got up, past part. जनस्य । प्रस्रविणीं discharging milk through affection सा जननीं इव saw the cow before him like his own mother, and no lion !

62 st. परोक्षित... thou hast been tried by me by an illusion set up. न अन्तः अपि not even Yama. प्रभु ...is able to inflict a blow upon me किं तु न अन्य हिंसा what can other hurtful creatures do for or much less other persons

63 st. मय्यन्तः by your devotion to your preceptor and your compassion for me I am pleased. वरं दृणीष्व ॥ conj. Imp. prop.

ततः समानीय स मानितार्थी
 हस्तौ स्वहस्तार्जितवीरशब्दः ।
 वंशस्य कर्तारमनन्तकीर्तिं,
 सुदक्षिणायां तनयं यथाचे ॥ ६४ ॥
 सन्तानकामाय तथेति कामं
 रात्रे प्रतिश्रुत्य पयस्विनी सा ।
 दुग्ध्वा पयः पचपुटे मदीयं
 पुषोपभुंस्त्वेति तमादिदेश ॥ ६५ ॥
 वत्सस्य होमार्थविधेश्च श्रेयं
 गुरोरनुज्ञामधिगम्य मातः ।
 औधस्यमिच्छामि तवोपभोक्तुं
 षष्ठांशमुर्व्या इव रक्षितायाः ॥ ६६ ॥
 इत्थं क्षितिश्रेण वशिष्ठधेनु-
 विज्ञापिता ग्रीततरा बभूव ।

ask a boon व हकीरे वत्स । कामदुषी *asking a. e. fulfilling desires*
 Panini 3 2 70 Vol. II p 339 S K प्रवो *gracious*

64 a समानीय *having brought together*, governs वत्सो । मानितार्थी
 by whom petitioners are honoured (comp I 6) स्वहस्त who by his
 own hands had earned the word or name of HERO वत्स offend
 less glory वत्स कर्तार the propagator of his race

65 a सन्तानकामाय to him desirous of a son वत्सो so be it.
 प्रतिश्रुत्य *having promised* पचपुटे as a leaf-fruit पचपुटे do you
 eat (drink) imp 2nd sing prop भुज भुङ्क्ते वारिदम परं वा
 दिर commanded

66 a वत्स of the ordained ceremony of burnt offering, येन the
 remains वत्स cow's milk पचपुटे like the sixth part of the earth
 (the king's due) वत्सवत्सा protected by me

/ 67 a विज्ञापिता *having been addressed*. श्रीवत्सरा still more

तदन्विता हैमवताच कुक्षे

प्रत्याययावाश्रममश्रमेण ॥ ६७ ॥

तस्याः प्रसन्नेन्दुमुखः प्रसादं

गुरुर्दपाणां गुरवे निवेद्य ।

प्रदर्यचिह्नानुमितं प्रियायै

शशंस वाचा पुनरुक्तयेव ॥ ६८ ॥

स नन्दिनीस्तन्वमनिन्दितात्मा

सदत्सहो वत्सहुतावशेषं ।

पपौ वशिष्ठेन कृताभ्यनुज्ञः

शुभं यशोमूर्तमिवातिवृष्णः ॥ ६९ ॥

प्रातर्यथोक्तव्रतपारस्वान्ते

प्रास्थानिकं स्वस्थयनं प्रयुज्य ।

released तदन्विता the cow followed by him past part pass अनु
द । हैमवताच कुक्षे from the Himalaya's case . प्रत्यायया returned
अश्रमेण without labour, easily

/ 68 st प्रसन्नेन्दुमुख whose face like the clear moon, auspicious
facies luno sereno amikis erat, Glensler गुरः the master of
kings—Dilpa प्रसाद the grace of the cow निवेद्य having related
अश्रमेण which could be inferred by signs of delight पुनरुक्तयेव as
if repeated agrees with वाचा The queen had already anticipated
it from his cheerful countenance—the actual communication
was like a repetition of the same

/ 69 st अनन्दितात्मा of a blameless spirit . सदत्सह fond of good
men वत्स the remains of the calf's sucking and of the offering
कृताभ्यनुज्ञ permitted by Vanshidina. यशोमूर्त the milk being white
like glory personified अनिष्टम् very thirsty

/ 70 st यथा after the repetition conclusion of the foregoing to ॥
प्रास्थानिक for departure अश्वत्थम auspicious ceremony वदन् having

तौ दम्पती स्वां प्रति राजधानीं
 प्रस्थापयामास वशी वशिष्ठः ॥ ७० ॥
 प्रदक्षिणीकृत्य हुतं हुताशः
 मनन्तरं भर्तुररुन्धतीं च ।
 धेनुं सवत्सां च नृपः प्रतस्ये
 सन्मङ्गलोदयतरप्रभावः ॥ ७१ ॥
 श्रोत्राभिरामध्वनिना रयेन
 स धर्मपत्नीसहितः सहिष्णुः ।
 यथावत्तुद्घातसुखेन मार्गं
 स्वेनेव पूर्णेन मनोरयेन ॥ ७२ ॥
 समाहितौत्सुक्त्वमदर्शनेन
 प्रजाः प्रजार्थव्रतकर्षिताङ्गं ।

performed. 7. conj. पुनः, पुनक्ति, पुनः । प्रस्थापयामास caused to depart, sent.

71. st. प्रदक्षिणीकृत्य having gone round the sacrificial fire keeping it on the right. हुताशः the eater of the offering, fire. चक्ष चक्षति to eat. चक्षकरे ..having after going round the Manu, gone around Arundhati and the cow with her calf too. प्रतस्ये departed, Perf. च आ prop form because of the preposition प्र, प्र ॥ Mugdha Pañini, I. 3 12. vol. II p. 313 S. K. चक्षकरे...being of higher dignity by reason of the auspicious ceremonies.

72. st. श्रोत्राभिराम...by the ear of a sound pleasing to the ear. सहिष्णु patient, this word was seemingly added only for alliteration. यथै Perf. of वा । चक्षुर्मानस्येन pleasing from want of impediments such as rugged ground, qualifies रयेन ।

73. st. समाहित...producing anxiety for a night by reason of being unseen so long. Stenzler renders it, quā absentia sua leulderium eorum excitaverat, pass part. वा दधाति । प्रजाद्ये...

नेत्रैः पपुस्तृप्तिमनामुबद्धि-

नवोदयं नाथमिवौपधीनां ॥ ७३ ॥

पुरन्दरश्रीः पुरमुब्यतार्क

प्रविश्य पौरैरभिनन्द्यमानः ।

भुजे भुजङ्गेन्द्रसमानसारे

भूयः स भूमेर्धुरमाससञ्ज ॥ ७४ ॥

अथ नयनसमुत्थं ज्योतिरवेरिव द्यौः

सुरसरिदिव तेजा वह्निनिष्पृतमैशं ।

नरपतिकुलभूत्यै गर्भमाधत्त राज्ञी

गुरुभिरभिनिविष्टं लोकपालानुभावैः ॥ ७५ ॥

whose body had been emaciated by the performance of the vow for getting a son पपु Perf pl जनामुबद्धि by eyes not getting satiety, pres part instr pl आप आपोति । आपधीना the lord of (phosphoric P) herbs glittering at night : & the moon

74 st पुरन्दरश्री whose splendor was like Indra, Purandara from his destroying the puras or cities of the Asuras Panini- II 2 41 Vol II p 333 S K. उब्यताक the city whose flag was waving अभिनन्द्यमान cheered by the citizens भुजङ्गेन्द्र . on his arm equal in strength to the lord of serpents सुरं acc sing burden of the world आब्यसञ्ज placed Perf सञ्ज नृपति जनाधीन भव्यति पञ्च ।

75 st जयमग्नये As the sky received the luminary produced from the eyes of Atir, : & the moon, so a legend in the Harivansa relates it सुरसरित As the river of the gods, the Ganges, received the energy of Siva conated by fire नरपति . so the queen became pregnant for the propagation of the king's race द्यौ मोans both heaven and the sky निष्पृतं pres part नि दिव हीयति रश्मि of Isa, lordly, : & Siva's आपन्न Imperf prop वा । मुबद्धि the queen's conception was endowed with the great splendor of Lōkapālas or div ११३ of the cardinal points Comu III 11. infra

द्वतीयः सर्गः ।

अथेस्पितं भर्तुंरुपस्थितोदयं
सखीजनोद्दीक्षणाकौमुदीमुखं ।
निदानमिस्वाकुकुलस्य सन्ततेः
सुदक्षिणा दौष्टदक्षिणं दधौ ॥ १ ॥
शरीरसादादसमग्रमूषणा
मुखेन सालक्ष्यत लोभपाण्डुना ।
तनुप्रकाशेन विषेयतारका
प्रभातकल्या शशिनेय शर्वरो ॥ २ ॥
तदाननं मृतसुरभि क्षितीश्वरो
रहस्युपाग्राय न तृप्तिमाययौ ।

1. *st* मनु. of the husband. अश्विनोदय whose success was at hand. सखी...in the eye of her companions, as it were, the rise of moonlight. निदग्ने...the first cause of the offspring of the race of Ishardhu. The singular accusatives all qualify or refer to होष-दहन् the sign of pregnancy.

2 *il* मरीचदान because of the emaciation of the body, अथवा... not completely ornamented with jewels, अथवा also appeared, लोमपायुषा Lodhra-yellow, तनु... of feeble light qualities, मरिचा। विषे, in which the stars could be counted—4 & were few, प्रकाश... nearly damped. Both these adjectives qualify मरीचि night.

II st. महावन *Aermouth*. अम्...*earth-fragrant*. Indian ^{location}
in that state are fond of eating burnt cakes of earth
न खायेर *did not get satiety*. अरी *elephant* खने

नदोमिवान्तःसलिलां सरस्वतीं

नृपः ससत्त्वां महिषीममन्यत ॥ ८ ॥

प्रियानुरागस्य मनःसमुन्नते-

भुजार्जितानां च दिग्मन्तसम्पदां ।

यथाक्रमं पुंसवनादिकाः क्रियाः

धृतेय धीरः सहशीर्ष्यधत्त सः ॥ १० ॥

सुरेन्द्रमाचाश्रितगर्भगौरयात्

प्रयत्नमुक्तासनया गृहगतः ।

तयोपचाराञ्जलिसिन्धुदस्तया

ननन्द पारिलवनेत्रया नृपः ॥ ११ ॥

fire lurking within. चण नमिचि like the river Saraswati with water within her bed, under ground । चणमि pregnant अवयवत considered, impl prop 4 conj । नम सयने चणव येने चण ।

10 st प्रियानुरागस्य equal to his love for his wife, मन समुन्नते equal to the greatness of his mind, भुजार्जितानां and to the wealth acquired by his arms to the extremities of the quarters धृतेय also to his delight at the prospect of having a son धृतेः मे भविष्यतीति मन्त्रोदय च Malinatha. All these nouns in the genitive are governed by चणमि which refers to मित्र । पुंसवनादिका the ceremonies proper on pregnancy for the birth of a son. अवयवत is solemniser

11 st. सुरेन्द्र by the weight of the urns containing portions of divine rulers Menu says, अवयवस्य सुरेन्द्राणां चाचाभिर्भिर्भिर्भिः यथा । A king is composed of eight portions of sardars or ruling gods — which Malinatha interprets lokapalams प्रथम, getting up from her seat with difficulty, agrees with यथा । गृहगत having come home, agrees with यथा । उपचाराः the pains fatigued by joining in acts of adoration, manus vegro jungentem, Stenalei, पारिलव... with eyes unsteady

कुमारभृत्याकुशलैरनुष्ठिते
 भिषग्विरासैरथ गर्भममणिं ।
 पतिः प्रतीतः प्रसवान्मुखीं प्रवां
 ददर्श काले दिवमधितामिव ॥ १२ ॥
 ग्रहेस्ततः पञ्चभिरुच्चसंश्रयै-
 रसूयैः स्रुचितभाग्यसम्पदं ।
 अस्तुत पुत्रं समये शचीसमा
 त्रिसाधना शक्तिरिवार्यमद्ययं ॥ १३ ॥
 दिशः प्रसेदुर्मरुतो बवुः सुखाः
 प्रदक्षिणार्चिर्हविरगिराददे ।
 बभूव सर्वं शुभशंसि तत्तद्वयं
 भवो हि लोकाभ्युदयाय तादृशां ॥ १४ ॥

12. st. कुमार..by physicians expert in the treatment of infants. अनुष्ठिते having been carefully attended to, too part absolute agrees with गर्भममणि the sustenance of the foetus विरसि अ. १. By skilled physicians प्रतीतः pleased. प्रव..about to be delivered दिशं ...like the shy beclouded.

13. st. The queen equal to Sachi the wife of Indra gave birth at the proper time to a son whose prosperous fortune was indicated by five planets shining high in the sky, which did not go down, with the sun—like the power of three-fold instrumentality (i. e. resulting from three causes, authority, energy and counsel) producing undecaying felicity. अद्ययम्प. prop. अद्यये पुत्रे अमरि अद्यये पुत्रे ।

14. st. दिशं fem. pl. the quarters, i. e. all regions, Port प्रसेदुः became clear or fair. अथ the winds blew pleasant पूर्व. व. वामि । प्रदक्षिणार्चि...the fire with the flame on the right re-appears प्रसवदक्षि everything presaging good, vent. refers to गर्भे न. birth. भवो..for the welfare of the world, तादृशां fem. pl. of suc-

अरिष्टशय्यां परितो विसारिणा
 सुजम्बेनस्तस्य निजेन तेजसा ।
 निशीथदीपाः सदृसा हतन्विषो
 वमूवुराखेख्यसमर्पिता इव ॥ १५ ॥
 जनाय शुद्धान्तचराय शंसते
 कुमारजन्मामृतसन्मिताक्षरं ।
 अदेयमासीत् अयमेव भूपतेः
 शशिप्रभं ह्रस्वमुमे च चामरे ॥ १६ ॥
 निर्वातपद्मस्तिमितेन चक्षुषा
 नृपस्य कान्तं पिवतः सुताननं ।

persons—liko kings of the Raghu race. Compare these ideas with Kumara Sambhava, I 23

15 of परिपृच्छा परितः around the bed of the natal room
 विसारिणा by his splendour spreading निशीथदीपा the midnight
 lamps हतन्विष suddenly deprived of their light चामरा became
 as if transferred to a painting

16 of अक्षरं चरान् to the person having access to the seraglio
 गते प्रसूतौ दत्तं गतं announcing, कुमारजन्म the prince's birth
 अक्षरं, the sector like syllable अदेयं not to be given away—not to
 be parted with शशिप्रभं the umbrella bright as the moon. There
 were only three things which the king could not present to the
 petron who brought him intelligence of his son's birth from
 the seraglio—his umbrella and his two chowries which were the
 peculiar insignia of royalty. The word अक्षरं for seraglio
 shows a curious community of ideas between Asiatics, for the
 Arabic word *akṣar* popular among all Mahomedans also radically
 means *sacred* or *holy*

17 of निवेद्य by an eye still like the lot is when there is no
 धाम्नि drinking with the eye is observing intently दृष्ट्वा
 चामरं his son's face चामरे पूरं like the flood of the great sea,
 on seeing the moon, felled as his son—meaning the spring tides

महोदधेः पूर इवेन्दुदर्शनात्

गुरुः प्रहर्षः प्रबभूव नात्मनि ॥ १७ ॥

स जातकर्मण्यखिले तपस्विना

तपोवनादेत्य पुरोधसा कृते ।

दिलोपस्तनुर्मणिराकरोद्भवः

प्रयुक्तसंस्कार इवाधिकं बभौ ॥ १८ ॥

सुखश्च वा मङ्गस्तुर्यनिस्सनाः

प्रमोदन्त्यैः सह वारयोपिता ।

न केषलं सद्मनि मागधीपतेः

पथि व्यजृम्भन्त दिवौकसामपि ॥ १९ ॥

न संयतस्तस्य बभूव रक्षितु-

र्विसर्जयेद्यं सुतृजम्भहर्षितः ।

at the full and new moons प्रभूः राजनि the king's excessive delight could not be kept within himself : & overflowed like the spring tides

18 st जातकमेणि natal ceremony, loc sang absolute with हने । एव having come पुरोधसा insir sang priest मणिः a diamond—a precious stone आकर. produced in a mine प्रयुक्त whose refinement has been gone through On the performance of the natal ceremony the son of Dilpa shone more than before like a diamond after refinement

19 st सुधरा pleasing to the ear मङ्गल. the sound of the auspicious musical instruments प्रमोदन्त्यै सह with joyous dances वार. of courtizans सद्मनि loc sang in the house of the husband of the princess of Magadha व्यजृम्भन्त appeared दिवौकस in the way of the gods, & the sky

20 st संयतः bound, a prisoner विसर्जयेद्यं whom he might release बन्धविधमान् from the bond which went under the name of debt The king had no prisoner in his kingdom (so successful was his government in preventing crimes) whom he might

पृष्ठाभिधानात्स्वयमेव केवलं

तदा पितृणां मुमुचे स बन्धनात् ॥ २० ॥

श्रुतस्य यायादयुमन्तमभैक-

स्तथा परेषां युधि चेति पार्थिवः ।

अवेक्ष्य धातोर्गमनार्थमर्थवित्

चकार नाम्ना रघुमात्मसम्भवं ॥ २१ ॥

पितुः प्रयत्नात्स समग्रसम्पदः

शुभैः शरोरावयवैर्दिने दिने ।

पुपोप दृष्टिं हरिदश्वदीधिते-

रघुप्रवेशादिव चासुचन्द्रमाः ॥ २२ ॥

उमावृषाङ्गौ शरगन्मना यथा

यथा जयन्तेन अचोपुरन्दरी ।

release on the joyful event of his son's birth; he only released himself from the bond of a debt to his forefathers

/ 21 a। चरुं that this *chil* may reach the end of the Veda, and of the enemy in war चरेत् the king considering the radical meaning of the verb to go made his son, "Raghu" by name, himself being learned in the meaning of verbs. An Unadi sūtra derives *laghu* from the verb *laghu* to pass over, and another sūtra allows the change of *l* into *r*. हरिदश्वदेहेरयः रघु । वासुदेवमन्त्रादीनां वा आ रघुस्तपते । रघु । If *Raghu* be identical with *laghu*, it is a modest name rather than one of high pretensions. It is however expressive of agility

/ 22 a। अमृतमयं having all wealth शरीरावयवैः with the body on the limbs दृष्टे चरितं kept up increasing चन्द्रमा. like the full or new moon on the entrance of the sun's rays This shows that in the days of Kalidasa the Hindus understood that the moon was opaque and had no light of her own.

/ 23 a। यथा . As Usha or Dawn whose sign was a bull यथा..

तथा नृपः सा च सुतेन मागधी

ननन्दतुस्तत्सदृशेन तत्समौ ॥ २३ ॥

रथाङ्गनामोरिव भाववन्धनं.

वभूव यत्नेन परस्पराश्रयं । *

विभक्तमध्येकसुतेन तत्तयोः

परस्परस्योपरि पर्यधीयत ॥ २४ ॥

उवाच धात्रा प्रथमोदितं वक्षे *

ययौ तदीयामवलम्ब्य चांगुलिं ।

अभूच नम्रः प्रणिपातशिश्या

पितुर्मदं तेन ततान सोऽर्भकः ॥ २५ ॥

तमङ्गमारोप्य शरीरयोगजैः

सुखैर्निपिञ्चन्तुमिवामृतं त्वचि ।

with Kartikeya, born among the reeds, as Sita and Indra with Jayanta, so the king and the Alagadha princess ननन्दतु were delighted with their son ननन्दतु equal to them, Kartikeya and Jayanta, ननन्दतु themselves being equal to them, : * Uma &c

24 st रथ .like a pair of birds by name part of a car (wheel) : चक्रवर्त्तक, भाव bound in love, the male and female chakrabhaks are supposed to be extremely attached to each other परस्परे .the love existing in each other विभक्त though divided, shared by one and the same son भग्न भग्ननि । पर्यधीयत reclined on, increased upon पास पर चि ।

25 st प्रथमोदितं his spoken the initial uttered words of the nurse वद वदति वक्षतीति उवाच उदिता । अवलम्ब्य walked, rests on of a holding her finger अङ्गुलिम् .looked, on being instructed to make obeisance रुद्धं joy हस्तान् extended नम्र नम्रैति । चाम्बु नम्रैति

26 st आराप्य indool part causal आराप्य । शरीर आराप्ये with pleasures प्रोदते by contact with the body निपिञ्चन्तु amusing, as it were, nectar in the skin निपि निपिनि, निपिञ्चन् निपि । उवाच . having his eyes contracted at the corners, ocules in aggr.

अवन्ध्ययज्ञाश्च बभूवुरच ते
 क्रिया हि वस्तूपहिता प्रसीदति ॥ २६ ॥
 धियः समग्रैः स गुणैरुदारधीः,
 क्रमाच्चतस्रश्चतुरर्णवोपमाः ।
 सतार विद्याः पवनातिपातिभि-
 दिंशो हरिर्द्विर्हरितामिवेश्वरः ॥ ३० ॥
 त्वचं स मेध्यां परिधाय रौरवी-
 मशिक्षतास्त्रं पितुरेव मन्त्रवत् ।
 न केवलं तद्गुरुरेकपार्थिवः
 क्षितावभूदेकधनुर्धरोऽपि सः ॥ ३१ ॥
 महोद्यतां वत्सतरः स्पृशन्निय
 द्विपेन्द्रभावं कलभः त्रयन्निव ।

26. *as pl learned teachers विद्वान् educated अवन्ध्य they be-
 came successful in their labors क्रिया वस्तूपहिता instruction
 imparted to the proper subject उद्योदति succeeds, मह अवन्ध्य यज्ञाश्च
 वेदस्तु यज्ञः ।*

30. *as विर Gen king of the mind वस्ये by means of all the
 qualities, he passed over the four sciences which were like so
 many oceans विद्या अपि governed by सतार । पवनातिपातिभि
 as fier than the wind हरिर्द्वि as by his peculiar way forces the
 sun (the lord of those horses) gets through the four quarters
 चारोविचो वचो वयो दग्धोनिष्ठ वायव्यो दग्ध विद्यारदनमन्त्रः ।*

31. *as, वशिष्ठाक्ष having put on the holy deer skin he learnt from
 his father himself वस्यन् the weapons charged with mantras
 एकपार्थिवः = emperor, his father was not only sole emperor but
 also the one teacher of the world : e. as, great a general as a
 king*

32. *as At a calf ran along वस्यन् the skin of a great bull, वस्यन्*

रघुः क्रमाद्यौवनभिन्नगौश्वः

पुपोप गाम्भीर्यमनोहरं वपुः ॥ ३२ ॥

अथास्य गोदानविधेरनन्तरं

विवाहदीक्षां निरवर्तयद्गुरुः ।

नरेन्द्रकन्यास्तमवाप्य सत्यतिं

तमोनुदं दक्षसुता इवायभुः ॥ ३३ ॥

युवा युगव्यायतबाहुरंसलः

कपाटवक्षाः परिखलकन्धरः ।

यमुःप्रकर्षादजयजुक्तं रघु-

स्तथापि नीचैर्विनयाददृश्यत ॥ ३४ ॥

■ a young elephant getting to the state of a great elephant, रघुः... Having by means of youth got through boyhood गौश्वः... he maintained a body fascinating from his gravity. पुपोप Chest of पुष पुषति वपुश् वपुः or वपुति वपुषीत &c.

/ 33 st. गौश्वः... after the ceremony of tonsure. गोदान नाम गौश्वः... गोदानादिषु वपुः कर्मेण गोदानाद्यौ वपुः... गोदाने. विवाहदीक्षा sacrament of matrimony निरवर्तयत् caused to be performed विवृत and विवृत must not be confounded, having opposite meanings. गुरुः superior, father. नरेन्द्रकन्या priestesses. वपुः Having got in him, a good husband. यामुः alone Perf. अयमिति । दक्षसुता. like the daughters of Dakṣa, the lunar asterisms, having got वपुः the destroyer of darkness, the moon, वपुः वपुति वपुः ।

/ 34 st. वपुः... with arms as long as a pole, वपुः strong shoulder, powerful. वपुः... with a chest broad as a gate. परिखल वपुः large neck. वपुः वपुः by reason of the exertion of his body वपुः could his father वि वपुति वपुः विवाह गोदान विवृत विवृत वपुः still by reason of his humanity he looked small.

ततः प्रजानां चिरमात्मना घृतां
नितान्तगुर्वी' लघयिष्यता धुरं ।

निसर्गसंस्कारविनीत इत्यसौ ।

नृपेण चक्रे युवराजशब्दभाक् ॥ ३५ ॥

नरेन्द्रमूलायतनादनन्तरं

तदास्पदं त्र्ययुवराजसंज्ञितं ।

अगच्छदंशेन गुणाभिलाषिणो

नवायतारं कमलादिबोध्यत्सं ॥ ३६ ॥

विभावसुः सारथिनेव वायुना

घनव्यपायेन गभस्तिमानिव ।

बभूव तेनातितरां सुदुःसहः

कटप्रभेदेन करीव पार्थिवः ॥ ३७ ॥

35 st. लघयिष्यता fat part instr sing about to lighten, with a view to lighten the very heavy burden, long sustained by himself, of governing his subjects; agrees with चक्रे ; निसर्ग.. naturally and by education humble, refers to Raghu चक्रे . was made the holder of the title of young king, was made associate king

36 st. नरेन्द्र from the king, her original seat श्री the goddess of Fortune दुःसह went by a portion into the seat called the young king गुणाभिलाषिणी desirous of virtues नवायतारं as from the original lotus to the fresh grown flower

37 st. विभावसु as fire by its character the wind, घन was on the dispersion of clouds, अगच्छिमान the sun, बभूव agrees with पार्थिव so the king became by means of the associate king, his son, the more insuperable, कटप्रभेदेन like an elephant by the opening of his temples when the temporal juice exudes and he becomes

नियुज्य तं होमतुरङ्गरक्षणे
धनुर्धरं राजसुतैरनुद्रुतं ।

अपूर्णमेकेन शतक्रतूपमः

शतं क्रतूनामपविघ्नमाप सः ॥ ३८ ॥

सतः परं तेन मखाय यज्वना

तुरङ्गमुत्सृष्टमनर्गलं पुनः ।

धनुर्धतामग्रत एव रक्षिणां

जहार शक्रः किल गूढविग्रहः ॥ ३९ ॥

विपादक्षुत्तप्रतिपत्तिं विस्मृतं

कुमारसैन्यं सपदि स्थितं च तत् ।

वशिष्ठधेनुय यदृच्छयागता

श्रुतप्रभावा दृष्टोऽथ नन्दिनी ॥ ४० ॥

/ 38 st विदुश्च having appointed him, राज to the protection of the sacrificial horse, अनुद्रुत followed by other princes अनुद्रुत अनुद्रुतः । मखाय of whom the hunted sacrificer, Indra, was an exemplar अपविघ्न unimpeded he got through a hundred sacrifices loss by one

/ 39 st यज्वना instr sing by him the sacrificer उत्सृष्ट यज्वने the horse let loose without obstruction for the remaining sacrifice The ritual required that the horse to be sacrificed should be let loose for a time, but guarded यज्वना even in front of the guard armed with bows गूढ Indra whose body was concealed invisibly look away the animal किल so the legend has it

/ 40 st विपाद the army of princes dejected by grief of any sense of action, not knowing what to do, स्थितं विस्मृतं remained astounded at the loss of the horse यदृच्छया the cow of Vasiṣṭha come of her own accord वशिष्ठधेनु whose power had been heard of by them दृष्टं pass was instantly seen

तदङ्गनिस्यन्दजलेन स्नाचने

प्रमृज्य पुण्येन पुरस्कृतः सतां ।

अतीन्द्रियेष्वप्युपपन्नदर्शने-

मभूव भावेषु दिलीपनन्दनः ॥ ४१ ॥

स पूर्यतः पर्वतपक्षशातनं

ददर्श देवं नरदेवसम्भवः ।

पुनः पुनः स्रुतनिपिहचापलं

हरन्तमश्वं रथरश्मिसंयतं ॥ ४२ ॥

शतैस्तमक्षामनिमेषवृत्तिभि-

र्हारं विदित्वा हरिभिश्च वाजिभिः ।

अवोचद्देवं गगनस्पृशा रघुः

स्वरेण धीरेण निवर्तयन्निव ॥ ४३ ॥

41 st तदङ्ग.. by the holy water which issued from her body—
स्नाचन पदञ्च having purified his two eyes अङ्गनादे स्रष्ट माजनि
समाजं स्रष्ट । अतीन्द्रियेषु became even in respect of things beyond
the cognizance of the senses, agrees with आर्यु । उपपन्नदर्शन endowed
with the power of sight

42 st पूर्यत in the east, नरदेवसम्भव Raghu sprung from the
god of men (the ling) सार्वभौम the cutter of the mountains'
wings, Indra हरन् taking away the horse स्रुत whose resist-
ance was continually checked by the charioteer. रथ bound by
the reins of the chariot

43 st अक्षिणैः pl अक्षि । अक्षिणैः अक्षिणि having by the
winking of his hundreds of eyes recognized him to be Hanu
Indra, हरिभिश्च and by his bay horses अवोचत् परं वच । गगनस्पृशा
by the voice which touched or filled the sky धीरेण deep qualities
निवर्तयन् dismounting

- मखांशभाजां प्रथमो मनीषिभि-
 स्वमेव देवेन्द्र सदा निगद्यसे ।
 अजस्रदीक्षाप्रयत्नस्य महुरोः
 क्रियाविधाताय कथं प्रवर्तसे ॥ ४४ ॥
 त्रिलोकनाथेन सदा मखद्विष-
 स्वया नियम्या ननु दिव्यचक्षुषा ।
 स चेत्स्वयं कर्मसु धर्मचारिणाम्
 त्वमन्तरायो भवसि च्युतो विधिः ॥ ४५ ॥
 तदङ्गमग्रं मघवन्महाकृतो-
 रमुं तुरङ्गं प्रतिमोक्तुमर्हसि ।
 पथः शुचेर्दर्शयितार ईश्वरा
 मस्मीमसामाददते न पदति ॥ ४६ ॥

44 st मखांशभाजां of those who hold shares in sacrifices, gods
 देवेन्द्र १०० मितवमे thou art called the first अग्रं of my
 father who is purified by continual ceremonies क्रिया for the
 interruption of his ceremony, how canst thou make thyself
 busy ?

45 st त्रिलोक by thee the lord of the three worlds मखद्विष
 obstructors of sacrifices नियम्या are always to be restrained दिव्य-
 चक्षुषा having heavenly eyes अन्तराय if then thou thyself become
 an obstructor of the deeds of the righteous, च्युतो विधि then rites
 are done for ? अ च्यते ।

46 st प्रतिमोक्तुं thou oughtest to give up this horse, the chief
 member of the great sacrifice दण्डिवार the lawgiver or great
 persons who are manifesters of the ways of the Veda do not take
 to मस्मीमसा पदति the way आददते 3rd pl prop दा ।

इति प्रगल्भं रघुखा समीरितं
 वचे निशम्याधिपतिर्दिवौकसां ।
 निवर्तयामास रथं सविस्मयः*
 प्रचक्रमे च प्रतिवक्तुमुत्तरं ॥ ४७ ॥
 यदात्थ राजन्यकुमार तत्तथा
 यशस्तु रथ्यं परतो यशोधनैः ।
 जगत्प्रकाशं तदशेषमिज्यया
 भवद्गुरुलैघयितुं ममोद्यतः ॥ ४८ ॥
 हरिर्यथैकः पुरुषोत्तमः स्मृतो
 महेश्वरस्यम्बक एव नापरः ।
 तथा विदुमो मुनयः शतक्रतुं
 द्वितीयगामी न हि शब्द एव नः ॥ ४९ ॥

47 st प्रगल्भं this bold speech समीरितं uttered by Raghu अधिपति the lord of the gods having heard निवर्तयामास stopped धविस्मय astonished प्रतिवक्तुं to return an answer.

48 st यज्ज what thou sayest २ sing (optionally) of भूचाइ चाचतु चाङ्ग चासि । राजन्यकुमार voc तस्य तथा that is true परत from an enemy यशोधनै by those to whom glory is wealth जगत्प्रकाश the world known जगत् the whole of my glory चपत् your father, like an enemy, is engaged in obscuring रघुखा by his sacrifice

49 st पुरुषोत्तम As Hari is alone celebrated as puruṣo'ttama or supreme person, महेश्वर त्र्यम्बकः as the three eyed Siva and no other is called great lord, विदुः pres 3rd pl विद्, so the Munis know me to be Sakraṭin or the hundred sacrificer द्वितीयगामी these our several titles are not to pass to a second

अतोऽयमश्वः कपिलानुकारिणा

पितृस्त्वदीयस्य मयापहारितः ।

अलं प्रयत्नेन तवात्र मा निधाः

पदं पदव्यां सगरस्य सन्ततेः ॥ ५० ॥

ततः प्रहस्यापभयः भुरन्दरं

पुनर्वभाषे तुरगस्य रक्षिता ।

सृष्ट्वाण शस्त्रं यदि सर्ग एष ते

न खल्वनिर्जित्य रघुं क्षतो भवान् ॥ ५१ ॥

स एवमुक्त्वा मघयन्तमुन्मुखः

करिष्यमाणः सशरं शरासनं ।

अतिष्ठदालीढविशेषशोभिना

वपुःप्रकर्षेण विडम्बितेश्वरः ॥ ५२ ॥

रघोरवष्टम्भमयेन पचिन्ना

हृदि क्षतो गोत्रभिदप्यमर्षणः ।

/ 50 st कपिल following Kapila तदीय of thy father अप-
हारित has been stolen by me : अल प्रयत्न useless is thy labour मा
निधा set not thy foot in the way of the offspring of Bagara

/ 51 st अपभय fearless रक्षिता the protector of the horse सृष्ट्वाण
map 2nd sing एवं if this be thy determination अविजित्य not
having overcome क्षतो you shall not be successful

/ 52 st उन्मुख looking up करिष्यमाण about to make, fut part
prop स शरासन चकार चकार fitted with arrow
भरासन bore आलीढ in the peculiar beautiful attitude of alldias
with the right leg advanced and the left foot retired विडम्बित
श्वर following Siva in the excellence of his body

/ 53 st अष्टम्भमय by Raghu a golden or pillar like अष्टम्भ arrow
गोत्रभिद अपि even the father of mountains, Indra, being wounded
in the heart अमर्षण became impatient angry एष पचति or मर्षति

रघुः शशाङ्गार्धमुखेन पचिष्ठा
 शरासनज्यामलुनादिद्वीजसः ॥ ५८ ॥
 स चापमुत्सृज्य विवृद्धमत्सरः .
 प्रणाशनाय प्रवत्सस्य विद्विषः ।
 महीभ्रपक्षव्यपरोपखोचितं
 स्फुरत्प्रभामण्डलमस्त्रमाददे ॥ ६० ॥
 रघुर्भृशं वक्षसि तेन ताडितः
 पपात भूमौ सह सैनिकाग्रभिः ।
 निमेषमाचारद्वधूय तद्यथा
 सहेतयितः सैनिकहर्षनिस्वनैः ॥ ६१ ॥
 तथापि शस्त्रव्यवहारनिष्ठुरे
 विपक्षभावे चिरमस्य तत्पुपः ।

from विवृद्धेति । पचोऽह held in his hand चरि...marked by yellow
 sandal wood paste पचिष्ठा by an arrow शशाङ्ग . whose blade was like
 a crescent प्रच्यमान ..sounding deep like the churned ocean, qualifies
 the bow-string that was cut asunder.

60. st. चापमुत्सृज्य having given up the bow, विवृद्ध , become of
 increased hostility to Raghu, प्रवत्सनाय...for the destruction of his
 powerful foe चाददे took a weapon परि च्छुरन् shining by a
 circle of lustre महीम् . and tried in the plucking of the wings of
 mountains, & c the thunder-bolt

61 st ताडित Raghu sorely wounded in the chest fell on the
 ground सैनिकाग्रभि accompanied by the tears of his troops निमेष-
 मात्रम् in a moment अवधूय having shaken off its pain, च भूमेति
 सैनिकहर्षे he rose up with the joyous shouts of his troops

62 st . जग...cruel or fierce in the use of weapons विपक्ष . is
 the state of hostility. तत्पुपः of him standing or persevering long,
 part. Gen sing man of the तद्विषयम् तत्पुपः । श्रीरघुनिघनेन ६५

तुतोप योर्यातिगयेन दृष्ट्वा
 पदं हि सर्वेषु गुणैर्निधीयते ॥ ६२ ॥
 अस्तममद्रिषुषि सारयतया
 न मे नन्दनेन यितोऽटमायुधं ।
 अरोहि मां प्रीतमृते तुरङ्गमात्
 किमिच्छामीति स्फुटमाद यास्यः ॥ ६३ ॥
 ततो निषङ्गादसमप्रमुक्तं
 सुवर्णपुङ्खयुतिरञ्जितानुलिं ।
 मरेन्द्रानुः प्रतिसंहरन्निपुं
 प्रियं पदः प्रत्यवदत्सुरेन्दवं ॥ ६४ ॥
 अतोऽप्यमर्गं यदि मन्यसे प्रभो
 ततः समाप्ते विधिनिष कर्मणि ।
 अजरदीक्षाप्रयतः न मज्जुः
 कर्मोत्प्रेषेण फलेन युज्यतां ॥ ६५ ॥

प्रजार्थसाधने तौ चि पर्यायोद्यतकार्मुकौ ॥ १६ ॥

पुण्डरीकातपत्रस्तं विकसत्काशचामरः ।

चतुर्विडम्बयामास न पुन प्राप तच्छ्रियम् ॥ १७ ॥

प्रसादसुमुखे तस्मिन् चन्द्रे च विशदप्रभे ।

तदा चक्षुःशान्तं प्रीतिरासीत् समरसा दयोः ॥ १८ ॥

चंसश्रेणीषु तारासु कुमुदतनु च वारिषु ।

विभूतयस्तदीयानां पर्यस्ता यशसामिव ॥ १९ ॥

इक्षुच्छायानिपादिन्यस्तस्य गोप्तुर्गुणोदयम् ।

conquering bow राजा is providing for the welfare of their subjects यथाच .
these two take up their respective bows alternately चक्रवार Port हृ हरति
यथापीतुं कषारं कुन । दधौ Port वा दधाति यत्ने यथात यथित दधौ दधे वास्यति
व्याप्यते दित ।

1 and 2nd 1st चतु the season autumn पुण्डरीक whose umbrellas was the lotus
2nd 1st with its cherry of Kus grass flowering विडम्बयामास imitated
were हृष but did not get his splendor

18th प्रसादसुमुखे in him with a gracious good face विशदप्रभे and
in the moon with clear rays प्रीति the love, or reward of observant
persons समरसा was equally flattered, equally intense amor aequo for
vidua, Stenler

19th हस in rows of means कुमुदतनु in water full of humuds
विभूतय the splendore of their glory यथेना अग्रे despoiled

20th हासिनीषु the female keepers of corn रघु sitting in the
shade of sugar-cane plants जगु sang his glory गुहोदय sprung from his
virtues वाकुमार the description of which commenced from his boyhood
है गोपति जगदीश जगो वास्यति त्रीन ।

21st प्रसाद became clear यथा sculer उदयान from the rise
कुम्भयोगे of Agastya (Canopy) born in a jar रघो at the rise of Raghua
अभिपद apprehends of discomaters पुषुमे the enemy's mutual मद

आकुमारकयोद्घातं शालिगोष्ठो जगुर्यशः ॥ २० ॥

प्रससादोदयादन्म-कुम्भयोर्नेर्महौजसः ।

रघोरभिभवाशङ्किं चुक्षुभे क्षिपतां मनः ॥ २१ ॥

मदोदयाः ककुद्घन्तः सरितां कूलमुद्रुजाः ।

लीलाखेनमनुमप्रापुर्महोक्षास्तस्य विक्रमम् ॥ २२ ॥

प्रसवैः सप्तपर्णानां मदगन्धिभिराहताः ।

अद्वययेव तन्नागाः सप्तधैव प्रसुप्सुवुः ॥ २३ ॥

सरितः कुर्वन्तो गांधाः पथस्याग्यानकर्दमान् ।

यात्रायै चोदयामास तं शक्तेः प्रथमं शरत् ॥ २४ ॥

तस्मै सम्यक् ऊतो वक्रिर्याजिनोराजनाविधौ ।

गीदति अगदति सन्त्यति स्रजः । एव सोमते सुभति or सुधाति असौमि-
असौमिष्ठ सोमिष्यति or सोमिष्यते सुभः ।

22st मदोदया *engaged with fury* ककुद्घन्त *lulls with large*
हूतमुद्रुजा *digging up the shores of rivers* वज्र वजति अदौक्षीत वरेण रोक्षति
रघु । मयोद्या *great bulls* अनुप्रापु *imputed* विक्रम *his vigor* लीलाखेन *play*
fully sportive चाप चाप्रेति चापव चाप चापयति चापः ।

23st प्रसवै *by flowers* सप्त *of the saptaparna trees* मदगन्धिभिः
odoriferous like the elephantine juice आहता *having been struck*, नडा-
his elephants अमदया *as if from jealousy* सप्तधैव *even seven times* प्रसुप्सुवुः
discharged juice सु सुवर्ति अस्तुवन् सुखाव जायति पुनः ।

24st सरित *acc 1* नागा *qualifies the preceding* The autumn
making rivers fordable आग्यानकर्दमान् *and the roads mud-dried* गौ मदाने
अग्यान शम्भे आग्यान जन वा शीन वा शीन । चोदयामास *impelled him*
to a march शक्तेः प्रथमं *prior to his own enterprise* शरत् *as his*
forces were ready, 'antiquam vires ejus paratas essent.' *Stenzler*

25st तस्मै सम्यक् *The fire that has been perfectly offered up*

प्रदक्षिणार्चिव्याजेन हस्तेनैव जयं ददौ ॥ २५ ॥

स गुप्तमूलप्रत्यन्तः शुद्धपाष्णिंरयान्वितः ।

पङ्क्तिं वलमादाय प्रतस्थे दिगजिगीषया ॥ २६ ॥

अवाकिरन् वयोवृद्धस्तं लाजैः पौरयोपितः ।

पृथैर्मन्दरोद्धूतैः क्षीरोर्मय इवाच्युतम् ॥ २७ ॥

स ययौ प्रथमं प्रार्चो तुल्यः प्राचीनवर्धिषा ।

अक्षिताननिलोद्धूतैस्तर्जयन्निव केतुभिः ॥ २८ ॥

रजोभिः स्यन्दनोद्धूतैर्गजैश्च घनसन्निभैः ।

भुवस्तलमिव व्योम कुर्वन् व्योमैव भूतलम् ॥ २९ ॥

ling to the side of the horse ARATI प्रदक्षिणार्चिव्याजेन under color of
showing its flame to the right हस्तेनैव granted him victory as if by its
hand

25st गुप्तमूलप्रत्यन्तः whose capital and strongholds on the extremities
were protected by garrisons शुद्धपाष्णिं whose rear was all right अयान्वित
followed by good luck प्रतस्थे marched out Proper form of स्था because
succeeded by प्र । तिष्ठति अस्थान मध्ये स्थास्यति स्थित । दिगजिगीषया would
he dream of conquering the quarters & the world.

26st अवाकिरन् sprinkled him लाजैः with fried gram (Bengal) (शोर्दे)
पौरयोपित the elderly women of the city क्षीरोर्मय like the waves of the
ocean of milk sprinkling अच्युत Fushau वृत्तैः with drops स्यन्दोद्धूतैः
dashed by the mountain Maulara कृ किरति अक्षीरिण अक्षर क्षीरयति
अक्षयति क्षीरं ।

28st प्रार्चो he first went to the east, प्राचीन equal to Indra तर्जय
निव as if objurgating अक्षितान् his enemies केतुभिः by means of his flags
चलित raised by the wind

29st रजोभिः by the dust स्यन्दनोद्धूतैः raised by his chariots घनसन्निभैः
as if elephants looking like clouds घन दण्ड of भू । सङ्ग making

प्रतापोऽये ततः शब्दः परागस्तदनन्तरम् ।

ययौ पद्माद्व्यादीति चतुस्तन्धेव सा चमूः ॥ ३० ॥

मरुपृष्ठान्युदन्नांसि नाव्याः क्षुप्रमरा नदीः ।

विपिनानि प्रकाशानि शक्तिमत्त्वाच्चकार सः ॥ ३१ ॥

स सेनां महतीं कर्षन् पूर्वसागरगामिनोम् ।

बभौ हरजटाधरा गङ्गामिव भृगोरथ ॥ ३२ ॥

त्याजितैः फलमुत्खातेर्भयैश्च बद्धधा नृपैः ।

तस्यासीदुल्बणो मार्गः पादपैरिव दन्तिनः ॥ ३३ ॥

the surface of the earth योज ननु see like the sky and the sky like the earth's surface

30st. प्रताप first went the splendor then the clangor, then the dust and lastly the chariots &c Thus the army was as it were of four divisions

31st. मरुपृष्ठानि the surfaces of deserts उदन्नांसि he made abounding south easter भावा he made navigable rivers क्षुप्रमरा that which is easily crossed विपिनानि forests प्रकाशानि he made clear—he cleared the woods निद्रेषाणि Mallinath उन्निनचात by means of his powerfulness

32st. महान् drawing leading a large army प्रतापः part हर कर्षति चक्राचीत चक्राचीत चक्रचक्र चक्रं कर्षति । एवं going eastward to the sea बभौ he shone like Bhagiratha भावाति चक्राचीत बभौ भावति भात । स .. leading the Ganga taken off from the cluttered tresses of Harā

33st. त्याजितैः by the kings who had been forced to surrender their wealth, caused of रजः । उत्खातैः turned out pass part उत्खन्य खनति चक्रानीत चक्रनीत चक्रान् चक्रिष्यति वात । भयैः routed pass part भयम् भयति चक्राचीत चक्राचीत कर्षति भय । उत्खन्य his way became cleared पारं drinking with the feet, 1 = trees which take in sap by their roots like the way of the elephants by trees uprooted and made bare

पौरस्थानेवमाक्रामंस्तान् जनपदान् जयी ।

प्राप तान्जीवनश्याममुपकण्ठं महोदधे ॥ ३४ ॥

अनम्राणां समुद्भर्तुस्तस्मात् सिन्धुरयाटिव ।

आत्मा संरक्षितः सुदृष्टिर्वृत्तिमायित्य वैतसीम् ॥ ३५ ॥

वङ्गानुत्खाय तरसा नेता नौसाधनोद्यतान् ।

निचखान जयस्तन्मान् गङ्गासोनोऽन्तरेषु स ॥ ३६ ॥

आपादपद्मप्रणामा कलमा इव ते रघुम् ।

फलैः संवर्द्धयामासुस्तस्मान्ननिरोपिता ॥ ३७ ॥

34) पौरस्थान *portern* आक्रामन *attacking* पराजित *conquered* जयि *conquered* जनपदान् *the shore* महोदधे *of the great ocean* Words signifying water mean the ocean with the all which is from आ । तान्जीवनश्याम *verdant with forests of palm* is *lensler* renders this palm-forest as *glis nigrum* But *glis nigrum* means green and forests of palm would only import a verdant not a black appearance The poet is here probably referring to the green forests of Bengal

35) अनम्राणां *of those not humble* अन्तर्गत *the overturner*, वृत्तिमाय *the violence of the river* सुदृष्टि *by Sishma* इति *the state* वैतसी *appertaining to a reed* The Sishmas could only save themselves from being by taking to the state of a reed before a rapid river, that is by bending and surrendering

36) नेता *the general*, गङ्गा *उत्खाय* *having with great force* *overturn* the Bengali Kings *in the port* उद्यतान् *the whole boldly* *they* *themselves* *as their vessels* निचखान *for* परा *विजय* । जयस्तन्मान् *of triumph* गङ्गा *in various intervals of the current of the Ganga*

37) आपाद *lost*, प्रणाम *down to his knees* फलैः *like gold* *they* *honored* *him* *with their produce* उद्यतान् *for* *for* *for*

स नीत्वा कपिणा सैन्यैर्बद्धद्विरदसेतुभिः ।
 उत्कलादर्शितपथः कलिङ्गाभिमुखो ययौ ॥ ३८ ॥
 सं प्रतापं महेन्द्रस्य भूर्भिर्तोषणं ग्ववेशयत् ।
 अद्भुतं द्विरदस्येव यन्ता गम्भीरवेदिनः ॥ ३९ ॥
 प्रतिजयाच्च कालिङ्गस्तमस्त्रैर्गजसाधनः ।
 पक्षच्छेदोद्यतं शक्रं शिलावर्षोऽपि पर्वतः ॥ ४० ॥
 द्विषां विपक्ष्य काकुत्स्थस्तत्र नाराचदुर्दिनम् ।

*replanted after uprooting, referring to the agricultural custom of tearing
 planting the paddy*

38st नीत्वा having crossed the river Kapshi with troops बद्ध fixed
 to elephants like bridges indeed पथं तद्वत् तरति चतारीत तमार तेषु
 तरिष्यति तदीयति नीचं । उत्कलः having been shown his way by the Utkal
 the Orissas कलिङ्गः marched toward Kalinga or the country watered by
 the Godavari

39st अद्भुतं he impressed प्रतापः his vigor सूर्येति on the head of
 summit of the mountain Mahendra सूर्यम् सूर्ये । यन्ता as the driver अद्भुतं fix
 es his goal द्विरदस्य गम्भीरवेदिनः on the head of an elephant that is a restful
 elephant Sicut restor nuncum capiti elephantu contumacia Stenler
 Galanus the Greek translator of the Raghu Vansa renders it "ton
 akleron kai npeuhous elephantos"

40st कालिङ्गः The Kalingan king प्रतिजयाच्च received him with wea-
 pons नजसाधनः having great resources in his elephants, elephantu valent
 Stenler शिलावर्षो like a mountain showering stones पक्षच्छेदोद्यतः on Indra
 attempting to cut off its wings. पक्षं यच्छति यच्छीवे चपदीन् चपदीष्ट चपदीयति
 चपदीयते यच्छीते

41st विपक्ष्य having endured सद्यः सहने चमचित् भेदे भेदा भेद्यः भेद
 काकुत्स्थः Raghu नाराचदुर्दिनः the enemy's shower of darts सन्ध्याय
 as if bathed according to the astro for his prosperity प्रतिपदे obtain

सन्मङ्गलस्नात इव प्रतिपेदे जयश्रियम् ॥ ४१ ॥

ताम्बूलोनां दलैस्तत्र रचितापानभूमयः ।

नारिकेलसर्वं योधाः शान्नवच्च पपूर्यशः ॥ ४२ ॥

गृहीतप्रतिमुक्तस्य स धर्मविजयो नृपः ।

श्रियं महेन्द्रनाथस्य जहार न तु मेदिनीम् ॥ ४३ ॥

ततो वेल्लानटेनैव फलवत्पूगमालिना ।

अगस्त्याचरितामाशमनाशास्यजयो ययौ ॥ ४४ ॥

स सैन्यपरिभोगेण गजदानसुगन्धिना ।

Port जयश्रिय the Fortune (or goodluck) of victory इदं पपते अफदि पपते भेदः ।

42d ताम्बूलोनां दले by means of betel stalks रचित the warriors who set out a drinking place as in a house नारिकेलास्य drink up or consumed the fermented juice of the coconut tree शाचवच्च and also the enemy's glory पपू Port वा विषति अयात ययौ प्राप्तति यतः । The use which is made of the coconut on the Coromandel coast is very different from Bengal. There the most favourite produce of the tree is its juice or pulp which is largely taken as an intoxicating drink.

43d गृहीतं गेन अग्रे agrees with महेन्द्रनाथस्य of the king of Mahendra who was first taken and then released. धर्मविजयो the righteous conqueror श्रियं जहार took away the splendor, Port इदं पपति अहर्षेण विषति यतः । मेदिनी but not the earth, or territory.

44d वेल्लो by the side of the sea coast फलवत् both roots of the tree & fruit आगस्त्याचरिताम् आगस्त्या the southern quarter occupied by Agastya, a Hindu who was held as regent of the star Canopus. अमाशमना he went not desisting conquest ययौ Port वा विषति अयातौ प्राप्तति यतः ।

45d भेज by the enjoyment of the troops गजदान smelling sweetly इदं पपति अहर्षेण विषति यतः ।

कावेरीं सरितां पत्युः शङ्कनीयामिवाकरोत् ॥ ४५ ॥

वलैरधुपितास्तस्य विजिगोपोगताध्वनः ।

मारीचोद्धान्दहारीता मलयद्वैरुपत्यकाः ॥ ४६ ॥

ससञ्जुरश्चतुष्पानामेलानामुत्पतिष्णवः ।

त्युन्मगन्धिषु मत्तेभक्तपेषु फलरेखवः ॥ ४७ ॥

भोगिवेष्टनमार्गेषु चन्दनानां समर्पितम् ।

sects & as it were सरितां पत्युः by the husband of the rivers : = the Sha-
ङ्कनीयाम् imports कं कराति चकारादीन् चकार करिष्यति क्तम् ।

40st : उपत्यका the valley or मलवाट of the Malaya mountain मारीच
as the pepper gardens of which the Marita birds were wandering about
अधुपिता were inhabited] 41st part अधि रश्च वसवि अवाप्तमात् उवास वस्यति
उविन । वस्ये by the forces मत्तेभक्त of him going on his way, desirous of
conquest

42nd फलरेख the dust of the fruits उत्पतिष्णवः flying up रक्षणा of
carlamin plants अधुपुष्टानां which were bruised by horses चुद चुसति चुने
अधुस्त चक्षितमोत् अधुन चुषोद चुषुदे चोत्स्यति चोत्स्यते चुष । ससञ्जु per-
fume मत्तेभक्तपेषु मत्ते रभक्तपेषु to the temples of infuriated elephants तुल्यगन्धिषु
similar in scent चञ्च वसति अवाप्तमात् सवस्य वस्यति चञ् ।

43rd वैव the neck-band of elephants विषदीर्घैरिव capable of breaking
the foot of a no नासमन्तं did not break off Aor of च व सवते असमन्तं असविष्ट
असमन्ते सस्ये सविद्यते वस्य । समर्पितं had to भोगि to parts of Sandal trees
which had been marked by encircling सर्पेण भोगी having a bhoga of
serpents' blood भोगिवेष्टनमार्गेषु = सर्ववेष्टनान् निषेधे Mallinatha On that
Stenzler translating these words 'serpentum vestigia' remarks "elephan-
ti informant serpentibus, qui in santali arboribus habitare solent. Ex
perandum igitur erat, illos, cum serpentum vestigia circum arborum
truncos conspicunt, disruptis citius, quibus ipsorum colla ad arbora
erant alligata esse aufugituros praesertim cum illi quod longe
majorem roborem gradum indicat, vel pedum vincula frangere

- नावसत् करिणां ग्रैवं त्रिपदीच्छेदिनामपि ॥ ४८ ॥
 दिशि मन्दायते तेजो दक्षिणस्यां रवेरपि ।
 तस्यामेव रघोः पाण्ड्याः प्रतापं न विपेक्षिरे ॥ ४९ ॥
 ताम्रपर्णीसमेतस्य सुक्तासारं महोदधेः ।
 ते निपत्य ददुस्तस्मै यशः स्वमिव सञ्चितम् ॥ ५० ॥
 स निर्विष्य यथाकामं तटेष्वासीनचन्दनौ ।
 सुनाविव दिशस्तस्याः शैलो मलयदर्दुरौ ॥ ५१ ॥
 असह्यविक्रमः सद्यं दूरामुक्तमुदन्वता ।

48ent Quod vero ista, ad radicem Malayae montis qui sanctis arboribus
 bandat, Raghu's elephant's quæta restabant, id præcipuum deorum
 avorga indicabit. Its mîn hoc distichon videtur explicandum
 dallauanthas brevior est quam optatorem." I think however that the
 poet only meant to describe the magnitude of the Sandal trees which
 could thus stave the force of restive elephants tied to their trunks. I
 am disposed to concur with Galinus, the Greek translator, who says "Ek
 toulon deiknustai, hoti ta sandina magala era dendra."

49et सन्दायते even the sun's splendour becomes diminished in the
 southern quarter पाण्ड्याः but the Pandyas न विपेक्षिरे could not even
 here envisage the power of Raghu. Peif वि सुह cerebral I 89 This does
 not exhibit much knowledge of astronomy, for when the sun is in the
 south his rays are not the less powerful on the spot.

50et निपत्य they having done gave him सुक्तासारं there best pearl
 मणित collected महोदधे out of the great ocean ताम्रपर्णी connected with
 the river Tamraparnî e at the mouth of that river.

51et निर्विष्य having enjoyed मलयदर्दुरौ the mountains Malaya
 and Dardura आसीनचन्दनौ covered with sandal trees. The sentence is
 completed in the next stoka.

52et असह्यविक्रमः of a hero which could not be withstood refers to

नितम्बमिव मेदिन्याः सस्तांशुकमलङ्घयत् ॥ ५२ ॥

तस्यानोकैर्विसर्पङ्गिरपरान्तजयोद्यतैः ।

रामास्त्रोत्सारितोऽप्यासीत् सम्वलघ्न इवार्णवः ॥ ५३ ॥

भयोत्सृष्टविभूषाणां तेन केरलयोपिताम् ।

अलकेषु चमूरेणुसूर्णप्रतिनिधोक्तः ॥ ५४ ॥

मुरलामारुतोद्भूतमगमत् कैतकं रजः ।

तद्योधवारवाणानामयत्नपटवासताम् ॥ ५५ ॥

अभ्यभूयत वाचानां चरनां गात्रशिञ्जितैः ।

वर्मभिः पवनोद्भूतैराजताश्लोवनध्वनिः ॥ ५६ ॥

Raghu पक्ष the Sahya mountains सदन्वता left at a distance by the sea
अलङ्घयत् he got over

53rd अनेकैः by his troops विसर्पङ्गिः moving on every part instr pl of
क्षयं चरन्ति अनाप्तोति अक्षयत सन्वर्षं चरन्ति पक्ष । अक्षयत intent
on the conquest of the west सहाय the sea appeared in contact with
the mountain Sahya रामाश्च though driven to a distance by the arms
of Parasurama.

54th चमूरेण the dust of the army चूर्णं was turned into a multitude
for perfumed powder अलकेषु in the locks केरलयोपिता of the women of
Kerala, now called Malabar भयोत्सृष्ट whose ornaments had been given
up through fear

55th कैतक रजः the dust (pollen) of the Ketaka flower मूरणा raised
by the breeze of the river Murala अगमत् obtained for तम मय्यति अगमत्
जगाम गमिष्यति गत । अयत्न the quality of a dress perfume without any
labor नयोध for the armour of his warriors

56th पवन the sound of the areca tree raised by the wind अभ्यभूयत
was excelled वर्मभिः by the armour गात्रशिञ्जितैः which resounded on the bodies
वाचानां of the moving forces

खर्जूरौस्त्वन्धनद्वानां मदीद्वारसुगन्धिषु ।

कटेषु करिणां पेतुः पुन्नागेभ्यः शिलीमुखाः ॥ ५७ ॥

अवकाशं किलोत्तवान् रामायाम्भार्थितो ददौ ।

अपरान्तमहोपालव्याजेन रघवे करम् ॥ ५८ ॥

मत्तेभरदुनोत्कीर्णव्यक्तविक्रमलक्षणम् ।

त्रिकूटमेव तत्रोच्चैर्जयस्तम्भं चकार सः ॥ ५९ ॥

पारसीकांस्ततो जेतुं प्रनख्ये स्थलवर्तना ।

इन्द्रियाख्यानिव रिपुंस्तत्त्वज्ञानेन संयमो ॥ ६० ॥

यवनीमुखपद्मानां सेचे मधुमदं न सः ।

57st शिलीमुखा black bees किन्तु fell Perf एवं पतन्ति अपरान्त पशत पति-
यति पतित । पुन्नागेभ्यः from the Punnaga trees कटेषु into the temples
of elephants खर्जूरौ tied to the trunks of date trees मदीद्वार scented
by the emission of the temporal liquor, agrees with कटेषु ।

58st उद्वेग the son किन्तु so it is and चार्थित having been asked
अवकाश had given place to Parushram, अपरान्त but through the instru-
mentality of the western monarch gave tribute to Rāhu

59st त्रिकूटमेव he made the mountain Trikuta itself मत्तेभ्यः in which
distinct characters of his power had been engraven by the tusks of his in-
famous elephants उच्चैः a lofty pillar of triumph

60st पारसीकान् then he marched for the conquest of the Persians
स्थल by an inland route Mallinātha says he avoided an expedition by
sea because it was forbidden समुद्रपथस्य निषिद्धत्वात् । संयमो like an
ascetic इन्द्रियाख्यान subduing the enemies called senses तत्त्वज्ञानेन by the
knowledge of truth प्रनख्ये perf proper of यदा तिष्ठति अस्मान् तस्यै म्यास्यति
स्थित । It takes the proper form because preceded by प्र ।

61st न सेचे he could not bear perf यह सद्यस्ते अस्मिन् सेचे सदित्यने

बालातपमिवाञ्जानमकानजनदोदयः ॥ ६१ ॥

संयामस्तुमुनस्तस्य पादाच्चैरथसाधनैः ।

शार्ङ्गकृजितविज्ञेयप्रतियोधे रजस्यभूत् ॥ ६२ ॥

भक्तापवर्जितैस्तेषां शिरोभिः श्मश्रुर्लेर्महोम् ।

तस्तार सरघाव्याप्तैः सद्यैद्रपटलैरिव ॥ ६३ ॥

अपनीतशिरस्त्राणाः शेषास्तं शरणं ययुः ।

प्रणिपातप्रतीकारः संरम्भो हि मत्तात्मनाम् ॥ ६४ ॥

विनश्यन्ते ख तद्योधा मधुभिर्विजयश्रमम् ।

श्लोकः । तद्युद्धे the similarity of some swans in the lotus like faces of the Yavana women. It appears that the word Yavana now applied to the Mahomedans formerly included all foreign nations that came to India from the other side of the Indus. The Greeks were also designated by that name अवारः like an unextinguishable fire of clouds not bearing बालातप the rising sun अश्वारोः relating to lotuses. Words importing water signify clouds when joined with the affix र from दृ and lotuses when joined with क from कृत् ।

६२st. मयाम तुमुः a fierce battle अश्वारोः with the westerns having envalry for their force रजसि on the dust शार्ङ्गे on which the antagonist was known only by the slaying of the bow.

६३rd. भक्तापवर्जितैः by means of their heads severed by arrows श्मश्रुः with beads सरघा covered with bees सज्जतः he spread the earth द्यौद्रपटलैः like collections of honey combs इह यद्वर्जितं यदुभयैः अश्वारोभिः अश्वतः सप्तारः सप्तारैः सदृशैः सदृशैः यदुभयैः ।

६४th. शेषा the remnants, i. e. those that escaped slaughter in action अश्वारोः having taken off their heads सरघा claimed his protection सरघा for the anger of great men प्रविष्टात् is assigned by submission.

६५th. विनश्यन्ते ख his warriors as intoxicated विजयश्रमं their toils of victory

आस्तीर्णजिनरत्नानु द्वादावलयभूमिषु ॥ ६५ ॥

ततः प्रतस्थे कौबरेण भास्वानिव रघुर्दिशम् ।

गरैरुसैरिवोदीच्यानृद्धरिस्थान् रसानिव ॥ ६६ ॥

विनीताध्वश्मास्तस्य सिन्धुतीरविचेष्टनैः ।

दुधयर्वाजिनः स्कन्धान् लग्नकुङ्कुमकेसरान् ॥ ६७ ॥

तत्र ज्ञानावरोधानां भर्तृषु व्यक्तविक्रमम् ।

कपोलपाटलादेशि वभूव रघुचेष्टितम् ॥ ६८ ॥

काम्बोजाः समरे सोढुं तस्य वीर्यमनीश्वराः ।

समुद्रि by water हाहा on lands surrounded by water आभीरौजिन
 surrounded with rank or host आभे नी समुद्रि आभीरौजिन विनाय येथनि नीत ।

७७१ कैरेति then Raghu marched to the Northern quarter माघादि
 as the sun returns northward when he reaches the tropic of Capricorn
 उत्तरदिशम् with a view to overturn by means of his arrows उदीचाम् the
 northern kings उद्ये as the sun by his rays takes up वसाम् the moist
 ture

Oish वाजिन his horses विनोत having relieved their fatigues of the way; a journey चित् by rest on the shores of the river Sindhu. दुधुशु about Perf धु पुनर्गति पुनरे अयायव अथैवीर्य यत्तु दुधाव दुधवे धविष्यति धोषति धादिषते धोषते वृत् । सङ्ग their shoulders with filaments of saffron stick_{ing} to them.

* 684 रघुकेरित the Arts of Raghos यशस्विनी which had been manifested in their vigor प्रजापति against the husbands of the women in the seraglio of the Aliens कपोल became the cause of the red scars on the २ cheeks which according to the custom of Indian women they frantically struck with their own hands in their grief

७१४. कामेजा The *Kamboja* क्षत्रीयः *ksatriya* मोक्ष *to endure* has valor in battle, and is rich. *आनस* *lover* *divan*, *frim* नमः नमस्त्वनमो नमः

गजालानपरिक्षिष्टरक्षीटैः सार्द्धमानता ॥ ६८ ॥

तेषां सदश्वभयिष्ठास्तुङ्गा द्रविणराशयः ।

उपदा विविशुः शश्वन्नोत्सेक्तः कोशलेश्वरम् ॥ ७० ॥

ततो गौरीगुरुं शैलमारुरोद्याश्वसाधनः ।

वर्द्धयन्निष तत्कूटानुद्धूतैर्धातुरेषुभिः ॥ ७१ ॥

शशंस तुल्यसत्त्वानां सैन्यघोषेऽप्यसम्भ्रमम् ।

गुह्याश्रयानां सिंघानां परिवृत्त्यावलोकितम् ॥ ७२ ॥

भूर्जेषु मर्मरोभूताः कीचकध्वनिहेतवः ।

मत्ता । साहं together with मत्ताशान् the Akshat trees bruised by the chains of elephants क्षिष्ट क्रियन्ति क्रियन्ते or 9 cony क्षिप्नानि चक्षोरोत् अक्षिपन् अक्षेपिष्ट विक्षेपे विक्षिप्ते स्नेहिष्यति स्नेह्यति स्नेहिष्यते ।

70sl. "द्रविण their heaps of gold तुङ्गा high सदश्व augmented by the allusion of good horses उपदा their offerings विविश constantly got to कोशलेश्वर the lord of Kosala, Raghu मोत्सेक्ता but not their pride their pride could not get into Raghu who notwithstanding his victories retained his natural modesty and affability Stenzler renders thus last 1 thus another way superbam suam represents

71sl. आरुरोह then he ascended गौरीगुरु the mountain Himalaya, father of Gouri अश्वसाधन having a large force of horse वर्द्धयन्निष augmented as it were दध वर्द्धने । तत्कूटान् its peaks धातुरेषुभिः with the dust or particles of minerals raised up by the horses

72sl. परिवृत्य अवलोकित the mere turning the head and taking a look on the part of lions मुह्यमानां lying down in coves तुल्यसत्त्वानां equal in strength with the army मत्ता indicated अमत्ता their want of panic सेव्योपेक्षेऽपि even in the shouts of the troops

73sl. मधुन the war is मर्मरोभूता sounding "mar mar" in Bhurja trees

गङ्गाशीकरिणो मार्गे मरुतस्तं सिपेविरे ॥ ७३ ॥

विश्वमुनमेरुणा क्षायास्वध्यास्य सैनिकाः ।

दृशद्देवासितोत्सृज्वा नियस्यमृगनाभिभिः ॥ ७४ ॥

सरलासक्तमातङ्गयैवयस्फुरितत्विषः ।

आसन्नोपधयो नेतुर्नक्तमस्त्रेहृदीपिकाः ॥ ७५ ॥

तस्योत्सृष्टनिवासेषु कण्ठरज्जुलतत्वचः ।

गजवर्म्म किरातेभ्यः शशंसुर्देवदारवः ॥ ७६ ॥

तत्र अन्यं रघोर्घोरं पार्वतीयैर्गणैरभूत् ।

नाराचदोषक्षीयास्त्रनिष्पेपोत्पतितानलम् ॥ ७७ ॥

वीचक the cause of the sound of rattling bamboos गङ्गाशीकरिण charged with particles of the waters of the Ganga सिपेविरे served regaled him on the way

74st वैविधा the troops निवसन् resided पर्यन्तम् । आध्यास्य reposing अधि आस्य आस्रे । दृशद् fern. acc pl on rock; सविमोत्सृज्वा whose surfaces were perfumed निवसन् with the musk of deer sitting in the shade of Nandan trees

75st चोपहत glittering ferls सरलासक्त shining with increased light from the chains of elephants bound to Sarala trees आसन्न were or became Imperf 3d pl. आस आसि । मत्त at night अस्त्रेहृ lamps without oil नेतु for the general Raghu.

76st उत्तवह in stations left by him कण्ठरज्जुलतत्वच the Devadara trees whose barks were bruised by the neck tie ropes of elephants गजवर्म्म declared to the Kuratas or foresters the stature of the elephants

77st अन्यम् was वधे with the mountaineer hosts नाराच in which fire flashed up by the concussion of arrow darts and strokes

शरैरुत्सवसङ्केतान् स कृत्वा विरतोत्सवान् ।

जयोदाहरणं वाङ्मोर्गापयामास किन्नरान् ॥ ७८ ॥

परस्परेण विज्ञातस्तेषूपायनपाणिषु ।

राज्ञा हिमवतः सारो राज्ञः सारो हिमाद्रिणा ॥ ७९ ॥

तच्चाक्षोभ्यं यशोराशिं निवेश्यावसूरोह सः ।

पौलस्त्यतुलितस्याद्रेरादधान इव द्वियम् ॥ ८० ॥

चक्रम्पे तोर्णनौहित्ये तस्मिन् प्राग्ज्योतिपेश्वरः ।

तद्गजान्छानतां प्राप्तैः सह कालागुरुद्रुमैः ॥ ८१ ॥

78st उतसव having made the *Uttavasanketas*, a mountain tribe
विरतोत्सवान् *across from feasting*; = having subjugated them गाययामास
made the *Kinnaras* to sing जयोदाहरणं a description of the victory of
his arms.

79st उपायनपाणिषु loc. pl absolute with तेषु । The conquered tribes
having come with offerings हिमवत सार the substance, strength or
wealth of the *Himalaya* by the king राज्ञः सार and the king's strength
हिमाद्रिणा by the mountain *Himalaya* परस्परेण was mutually understood

80st निवेश्य having there fixed indec part causal निविश । अक्षोभ्य
his undefectable pile of glory he descended आदधान exulting as it were
द्वियं the shame acc. sing pl श्री । तस्य चदे of that mountain *Kailas*
पौलस्त्य which had been lifted up or moved by *Paulastya* *Pavan*
Mallinatha says कैलासमन्त्रेव प्रतिनिष्टम् इत्यर्थः ।

81st तोर्ण he having crossed the river *Lankulja* loc absolute प्राग्
ज्योतिपेश्वर the king of *Praggyot sh* trembled कालागुरुद्रुमैः with the black
agallochum trees तद्गजान्छानतां which became the instruments of tying his
elephants

न प्रसेहे स रुहार्कमधारावर्षदुर्दिनम् ।

रथवर्त्मरजोऽप्यस्य कुतएव पताकिनीम् ॥ ८२ ॥

तमोशः कामरूपेणामत्याखण्डलविक्रमम् ।

भेजे भिन्नकटैर्नागैरन्यानुपसरोध यैः ॥ ८३ ॥

कामरूपेणरस्तस्य हेमपीठाधिदेवताम् ।

रत्नपुष्पोपहारेण क्वायामानर्घ्य पादयोः ॥ ८४ ॥

इति जित्वा दिग्भोजिष्णुर्न्यवर्त्तत रथोद्धतम् ।

रजो विश्रामयन् राज्ञा क्वशून्येषु मौलिषु ॥ ८५ ॥

स विश्वजितमाजह्रे यच्च सर्वसदक्षिणम् ।

82st न प्रसेहे the king of Pragyotish could not endure perf सह ।
रथवर्त्मरजो even the dust of Raghu's carriage may रडाके by which the
sun was shut out of view अधारावर्षदुर्दिनम् and by which the day became
indeclement without heavy rain पताकिनी how could he then endure his army

83st ईश the Lord of the Kamarupas भेजे served him, Raghu perf
भज no adulation, vide I 32 supra. अत्याखण्डलविक्रमम् also excelled
Indra by his valor भिन्नकटे with elephants whose temples he had opened 2. e
exuded the liquor which made them furious अग्नान् उपसरोध यैः by means
of which he the Kamarupa king had subdued other kings

84st क्वायाम् आनर्घ्य The king of Kamrupa worshipped the resplendence
of Raghu's feet perf विले II 3 supra. हेम the deity as it were residing
in his golden footstool रत्न with gems as in the place of flower offerings

85st दिग् see pl fem governed by जिता । जिष्णु the conqueror
विश्रामयन् having caused the dust raised by the cars to rest मौलिषु on the
crowns क्व destitute of umbrellas of the kings that had been subjugated

86st आजह्रे he smote perf प्रप चा ह । विश्वजित a sacrifice
called vincent or conqueror of the world सर्वसदक्षिण in which one's all

आदानं हि विसर्गाय सतां वारिमुचामिव ॥ ८६ ॥

सत्रान्ते सचिवसखः पुरस्कृत्याभि-

गुर्वोभिः शमितपराजयव्यलोकान् ।

काकुन्स्थश्चिरविरहेत्सुकावरोधान्

राजन्यान् स्वपुरनिवृत्तयेऽन्मेने ॥ ८७ ॥

ते रेखाध्वजकुलिशातपत्रचिह्नं

सम्राजश्चरणयुगं प्रसादलभ्यम् ।

प्रस्थानप्रणतिभिरङ्गुलीषु चक्रु-

र्मैलिस्रक्च्युतमकरन्दरेणुगौरम् ॥ ८८ ॥

इति श्रीरघुवंशे महाकाव्ये कालिदासकृतौ

रघुदिग्विजयो नाम चतुर्थं सर्गः ।

is given as the concluding offering आदानं collection of substances विसर्गाय
is for giving away on the part of good men वारिमुचा like the clouds

87a। सत्रान्ते at the end of the sacrifice सचिवसखः hakutsthya, (Raghu)
the friend of his ministers चमुमेने permitted perf prop vide I 32 supra
चमुमेने । राजन्यान् the conquered princes शमित whose grief on their defeat
had been relieved पुरस्कृत्याभि by great honors conferred by Raghu चिर
and who were anxious owing to long separation from their females स्वपुर
to return home to their own capitals

88a। प्रस्थान they made by their prostrations at the time of going
away सत्राय चरणयुगं the two feet of the emperor Raghu रेखा which were
marked by royalty indicating lines or signs of flags thunderbolts and
umbrellas प्रसाद attainable only by grace मैलि white in the toes with
the floral juice and dust which dropped from the wreaths in their tresses

पञ्चम सर्गः ।

1

तमध्वरे विश्वजिति चितोर्गं
निशेषविश्राणितकोपजातम् ।
उपात्तविद्यो गुरुदक्षिणार्थी
कौत्सः प्रपदे वरतन्तुग्रिथः ॥ १ ॥
स मृण्मये वीतद्विरण्मयत्वात्
पात्रे निधायार्धमनर्घशीलः ।
श्रुतप्रकाशं यशसा प्रकाशः
प्रत्युज्जगामानिथिमातिथेयः ॥ २ ॥

1st. अध्वरे at the Visvajit sacrifice उपाध्वरे उप या इत para. part. Mugdhalakha सर्गद १२९ ग्यक्तव्यः । Kautsa the disciple of Varatantu having acquired learning i. e. finished his education, scientiam adeptus शिस्तरे प्रपदे got to the lord of the world perf प्रपद governs चितोर्गं निशेष by whom the whole treasury had been entirel, given away अण् नाण्यति । गुरु asking for his master's fee

2d अनर्घशील Raghu, of an unblemished disposition परमा प्रकाश shining by his glory अतिथेय hospitable प्रत्युज्जगाम advanced to receive अतिथि the guest श्रुतप्रकाश shining by his knowledge of the Veda निधाय अर्धं having placed the offering of respect अण्मये on an earthen vessel वीत in consequence of being destitute of golden vessels, which had all been given away

तमर्चयित्वा विधिवद्विधिज्ञ-
 स्तपोधनं मानधनाग्रयाथो ।
 विद्याम्पनिर्विष्टरभाजमारात्
 कृतान्त्रुनिः कृत्यविदित्युवाच ॥ ३ ॥
 अथ्यग्रणीर्मन्त्रकृतान्मृषीणां
 कुशाग्रबुद्धे कुशली गुरुस्ते ।
 यतस्त्यया ज्ञानमशेषमाप्तं
 लोकेन चैतन्यमिवोष्णरग्नेः ॥ ४ ॥
 कायेन वाचा मनसापि शशत्
 यत् सम्भृतं वासवधैर्यलोपि ।

3rd विधिज्ञ the lord of men conversant with rule मान the foremost
 of those to whom honor is their wealth Stender renders it primus
 corum qui honore abundant. अर्चयित्वा having worshipped the ascetic
 विधिवत् according to rule कृत्यविन् knowing his duty कृतान्त्रुनि with hands
 joined thus spoke to him निष्टरभाज enjoying a seat, seated, आरात् near

4th कुशाग्रबुद्धे 100 O thou whose intellect is as acute as the extre-
 mity of the kusa grass. अपि कुशलो बुद्धे 11 thy master all well! अथो
 the leader मन्त्रज्ञा of laws, and ms of mantras, यत from whom ज्ञानम्
 अथेषम प्राप्तं the whole of knowledge has been obtained by thee चैतन्य like
 animation or sensibility by the world उष्णरग्ने from the sun. Ut mun-
 dus animam a sole, Stender

5th विधिज्ञ यत् the dreadful asceticism of the great Rishi सम्भृत
 which has been collected, accomplished कायेन by constant exercises of
 the body speech and mind वासवधैर्यलोपि destroying the patience of

आपाद्यते न व्ययमन्तरायैः
 कश्चिन्मर्षेस्तिविधं नपस्तत् ॥ ५ ॥
 आधारवन्धप्रमुखैः प्रयत्नैः
 संवर्द्धितानां सुनिर्विण्णेषाम् ।
 कश्चिन्न वाय्यादिरूपप्रबो क
 अमच्छिदामात्रमपादपानाम् ॥ ६ ॥
 क्रियानिमित्तेष्वपि वामनत्वा-
 न्नमप्यङ्गमा मुनिभिः कुण्ठेयम् ।
 तदङ्गशय्याच्युतनाभिनाला
 कश्चिन्मृगोष्णामनघा द्यमनिः ॥ ७ ॥

Jatra, trembling for his monopoly of dignity कश्चित् न आपाद्यते यद्यपि
I hope not to let to ruin जनशयै by obstructions created by Jatra's jealousy
कश्चित् कान्तद्वन्द्वेन Amara It is usual in asking a hint of belated question
expression of the quester's good wishes

6th. कश्चिन्न वाय्यादि उपसर्ग *I hope there has been no calamity such as*
a storm &c न आपाद्यते अपाना to the trees of your hermitage, यमच्छिदा which
relieve you of your fatigue अवधिना which have been removed सुनिर्विण्णेष
with a care making no difference between them and कश्चिन्न आपाद .
with the labor of constructing reservoirs of waters around them &c

7th. जनशयः Are the offspring of the deer without perils—or well? जनशय
 कामा whose appetites were not frustrated वनसज्जाव in consequence of
 their being fouled by the Muni's कुण्ठेयु in respect of the तत्र क्रिया though
 instruments of or required for ceremonies तदङ्ग which would not cord
 dropped on their bed even the Muni's arms

निर्व्वर्त्त्यते यैर्नियमाभिषेको
 येभ्यो निवापाञ्जलयः पितॄणाम् ।
 तान्युष्कपष्ठाङ्कितसैकतानि
 शिवानि वस्तोर्थजलानि कञ्चित् ॥ ८ ॥
 नीवारपाकादि कडङ्गरीयै-
 रामृश्वते जानपदैर्न कञ्चित् ।
 कालोपपद्मातिथिकल्प्यभागं
 वन्यं शरीरस्थितिसाधनं वः ॥ ९ ॥

8 । व स्तोर्थजलानि are your holy waters शिवानि all right नियमाभिषेक
 by which the ordained ablutions निर्व्वर्त्त्यते are managed निवाप अञ्जलयः and
 from which the handfuls of offerings to the fathers (or manes) are taken
 उष्क and the shores of which are marked by the swathes of gathered corn,
 the swathes being the king's portion

9 । नीवार the wild ripe corn &c शरीर the source of the suste-
 nance of your bodies कालोपपद्म and of which portions are allotted to
 guests coming in time आश्वते न वञ्चित् they are not consumed ? वन्य
 श्वनि अघाचीत अमार्थं असूयन ममर्शं चक्षति मर्शंति मृष्टः । जानपदैः by village
 cattle कडङ्गरीयै fit to have the chaff alone Stenzler renders it, "comed-
 tum ab hominibus rare solventibus qui non nisi palea vesci merentur"
 Mallinatha says मर्शमर्शदिग्निः Cattle trespass appears to be referred to
 So thinks also the Greek translator Galenus "ton akthrophoron
 Zōon"—though he takes कडङ्गरीय for the beast of burden carrying the
 chaff and not the animals allowed to eat it

अपि प्रसन्नेन महर्षिणा त्वं
 सम्यग्यिनोयानुमतो गृह्याय ।
 कानोद्दयः संक्रमितुं दितोयं
 सर्वोपकारक्षममाश्रमं ते ॥ १० ॥
 तवार्हतो नाभिगमेन त्वं
 मनोनियोगक्रिययोनसुखं मे ।
 अप्याज्ञया शास्तिरात्मना वा
 प्राप्तोऽसि सम्भावयितुं वनान्माम् ॥ ११ ॥
 इत्यर्घ्यपात्रानुमितव्ययस्य
 रघोरुदारामपि गां निशम्य

10th सम्यक् विनाप after being fully instructed अनुमत गृह्याय / may
 been d rected or permitted to enter the household state प्रसन्नेन by a
 great Pui : satisfied in mind कानोद्दयः for this is the time संक्रमितुं
 you to enter the second state सर्वोपकारक्षमम् which is capable of helping all
 others

11st अर्हतः worthy of honor गेन and agrees with तव । अभिगमेन
 by your coming कमे येन त्वम् my mind is not satisfied or satisfied I c
 it wants something more to complete its gratification निधोग being
 anxious to fulfil some command हासितुं have you come by the command
 of your master or by yourself सम्भावयितुं to honor me

12st वरतन्मुखि श्लोके of Varakanta निशम्य I am ag / cannot उदाराम्
 अपि न even this noble speech of Paghun अर्घ्यं when exported to I
 every thing could be inferred from the earthen vessel of offering दुर्बलाय

स्वार्थोपपत्तिं प्रति दुवन्नाश-

स्तमित्यवोच्चरतन्तुशिष्यः ॥ १२ ॥

सर्वत्र नो वार्त्तमवेदि राजन् ।

नाये कुतस्त्वय्यशुभं प्रजानाम् ।

सूर्यो तपत्यावरणाय दृष्टे

कक्षेत लोकस्य कथं तमिस्रा ॥ १३ ॥

भक्तिः प्रतीक्ष्येपु कुलोचिता ते

पूर्वान मद्भागतयातिशये ।

व्यतीतकालस्त्वहमभ्युपेत-

स्वामर्यिभावादिति मे विषादः ॥ १४ ॥

becoming of feeble hope स्वार्थोपपत्तिं प्रति as to the fulfilment of his own object अवोचन् spoke thus to him, Aor वच 125 Mura Magdha. 198 Vya Karapā Kramuh part II

13sl न वार्त्तं O King know it is all well with us नाये नपि loc nhs thou being our lord सूर्यो तपति loc Part Abs. the sun shining, sole lucente, Stenzler कथं तमिस्रा कक्षेत how could there prevail a dark night तमिस्रा नाकरी राजि Amara आवरणाद दृष्टे for obscuring the sight of men. Some read तमिस्र darkness

14sl प्रतीक्ष्येपु veneration for those worthy of respect कुलोचिता = habitual to your race तया अतिशये पूर्वान thou excellest thy forefathers by it 1 e by thy veneration 2 Con. अति श्री भवे ज्ञाने हेतुने अश्विष्ट शिष्ये । व्यतीतं but that I have come out of time to thee अर्यिभावात् in the state of a petitioner विषादः this is my regret

शरीरमात्रेण नरेन्द्र तिष्ठन्
 आभासि तोर्यप्रतिपादितर्द्धिः ।
 आरण्यकोपात्तफलप्रवृत्तिः
 स्तम्बेन नीवार इवावशिष्टः ॥ १५ ॥
 स्थाने भवानेकनराधियः सन्
 अकिञ्चनत्वं मखजं व्यनक्ति ।
 पर्यायपीतस्य सुरैर्हिमांशोः
 कलाक्षयः श्लाघ्यतरो हि वृद्धेः ॥ १६ ॥
 तदन्यतस्तावदनन्यकार्यो
 गुर्वर्थमाहर्त्तमहं यतिष्ये ।
 स्वस्वस्तु ते निर्गलिताम्बुगर्भं
 शरद्वनं नार्दति चातकोऽपि ॥ १७ ॥

15 मोर्धं *having given away your wealth to the worthy* शरीरमात्रेण *existing now only in your body* आभासि *thou appearest* नीवार *like wild*
padily स्तम्बेन *अवशिष्ट* *remaining with its culm* आरण्यक *after being*
plucked of its produce by foresters

16s! स्थाने *properly* एक *being the sole king* व्यनक्ति *your majesty mani-*
fests 7 conz *नि मखज व्यनक्ति आश्रित आनत्र यत्न* अकिञ्चन *desolation,*
poverty मखज *caused by the sacrifice* कलाक्षय *The morning* हिमांशो *of*
the moon पर्यायपीतस्य gradually drunk & consumed by the gods स्वाद्य
 मर *is more excellent* वृद्धे *than its increase*

17s! तदन्यत *therefore from another person* अन्यकार्यो *having no*
other business यतिष्ये *I shall enjoin* यत्न *यत्नते* आहर्त्तुं *to procure*

एतावदुक्ता प्रतियातुकामं
 शिष्यं महर्षेर्नृपतिर्निषिध्य ।
 किं वस्तु विद्वन् गुरवे अदेयं
 त्वया कियदेति तमन्वयुक्ता ॥ १८ ॥
 ततो यथावद्विद्विताध्वराय
 तस्मै स्रग्धावेशविवर्जिताय ।
 वर्णाश्रमाणां गुरवे स वर्णो
 विचक्षणः प्रस्तुतमाचचक्षे ॥ १९ ॥
 समाप्तविद्येन मया महर्षि-
 विज्ञापितोऽभृद्गुरुदक्षिणायै ।

गुरुं च गुरुवन् Mallinatha, 'magistri mei optatum, Sten-ler, स्वल्पं ते be it well with thee ! चामकोऽपि not even the chataku चर्दति asks चर्द चर्दति चामर्द । शरत्कालः an autumnal cloud निर्गन्धिताम्बुधरे of which the mass of waters has been discharged

18sl निषिध्य The king having prohibited, i e stopped the pupil of the great Rishi प्रतियातुकाम who was desirous of going away एतावदुक्ता after speaking thus अन्वयुक्ता asked him Imperf prop अनु युज युनक्ति युजते । किं O learned man what substance and how much is to be presented by you : e = due from you to your preceptor

19sl वर्णो विचक्षणः the learned ascetic प्रस्तुतम स्रग्धावेशे stated his case perf चक्षे चक्षे चक्षणीन चक्षणीन चक्षत चक्षत चक्षे चक्षे । वर्णाश्रमाणां to the ruler of the several castes and states of life स्रग्धावेश destitute of any sentiment of pride or self complacency यथा and who had performed the sacrifice according to rule.

स मे चिरायास्वन्नितोपचारं
 तां भक्तिमेवागणयत् पुरस्तात् ॥ २० ॥
 निर्वन्धसञ्ज्ञानरूपार्थकार्श्य-
 मचिन्तयित्वा गुरुणाहमुक्तः ।
 वित्तस्य विद्यापरिसंख्यया मे
 कोटोद्यतस्यो दश चाक्षरेति ॥ २१ ॥
 सोऽहं सपर्याविधिभाजनेन
 मत्वा भवन्तं प्रभुशब्दशेषम् ।
 अभ्युत्सहे सम्प्रति नोपरोक्ष-
 मन्पेतरत्वाच्छ्रुतनिष्कृत्यस्य ॥ २२ ॥

20th विज्ञाविम the great Rishi was addressed मत्वा by me on having perfected my learning गुरु with a view to the fee due to the preceptor चतुष्टयं पुरस्तात् he accounted as foremost i. e. as a sufficient return, अहं अक्षयति अज्ञोत्तमत अक्षयामास । भक्ति चिराय अण्वहस्तिनोपचारा my faith which I at long been unfaithful in acts of devotion.

21st अहम् उक्त I was then addressed निर्वन्धसञ्ज्ञानरूप by my master grown angry at my importunity अचिन्तयित्वा not considering अक्षयकार्ये the smallness of my wealth, i. e. my slender means विद्यापरिसंख्यया according to the number of the sciences studied by you चाक्षरेति २० विज्ञाय कोटोद्यतस्यो दश fourteen crores of treasure

22nd सपर्याविधिभाजनेन by the earthen vessel of the offering of worship मत्वा believing indeed that मत्वा । अक्षय your highness प्रभुशब्दशेष to have only the title of Lord remaining in you । ॥ to be exhausted of all your wealth, अभ्युत्सहे न उपरोक्ष do not dare to importunate i. e. trouble

इत्थं द्विजेन द्विजराजकान्ति-
रावेदितो वेदविदां वरेण ।

एनोनिवृत्तेन्द्रियवृत्तिरेनं

जगाद् भूयो जगदेकनाथः ॥ २३ ॥

गुर्वर्थमर्थोऽश्रुतपारदृष्ट्या

रघोः सकाशादनवाप्य कामम् ।

गतो वदान्यान्तरमित्ययं मे

मा भूत् परीवादनवावतारः ॥ २४ ॥

स त्वं प्रशस्ते मद्दिने मदीये

वसंश्चतुर्थोऽग्निरिवान्यगारे ।

you *अश्रुतपारत्वात्* because of the no-smallness *श्रुत* of the price set on my learning : & the exorbitant fee demanded from me

23rd. *आवेदित* having been thus addressed *वेदविदां वरेण* by the Brahman excellent among the adepts in the Veda *जगदेकनाथः* the one or sole lord of the world, Raghu *द्विजराजकान्ति* whose beauty was like that of the king of Brahmans or the moon, *सोऽहो राज्ञो मे प्राप्नुयन्नाम* ! *एनोनिवृत्त* the functions of whose senses were restrained from sin *जगद् भूयो* spoke again.

24th. *गुर्वर्थमर्थो* a petitioner for his master's fee. *श्रुतपारदृष्ट्या* who has seen the extremities of the Veda, thoroughly acquainted with the Veda *अनवाप्य* not having attained his object from Raghu *वदान्यान्तरं* went to another liberal man *मा भूत्* let there not be *परीवादनवावतारः* this new rise of reproach—to me a disgrace which had never before been my lot to bear

25th. *वसन्* dwelling *प्रशस्ते* in my excellent or large and honoured *अग्न्यागारे* house of fire or sanctuary as a fourth fire *द्विजानि अहानि* for two

दिवाण्यहान्यर्हसि सोढमर्हन्
 यावद् यत्ने साधयितुं त्वदर्थम् ॥ २५ ॥
 तथेति तस्मैवितथं प्रतीत-
 प्रत्ययचोत् सङ्गरमयजन्मा ।
 गामात्ततारां रघुरण्यवेक्ष्य
 निष्क्रान्तमर्थं चकमे कुबेरान् ॥ २६ ॥
 वशिष्ठमन्त्रोत्तणजान् प्रभावा-
 द्बुधन्वदाकाशमहीधरेषु ।
 मरुत्सखस्त्रेव वलाहकस्य
 गतिर्विजग्रे न हि तद्रथस्य ॥ २७ ॥

छोड़ु you are fit to forbeare and सह । रहैव patiently wait for two or
 three days in this holy mansion, O thou worthy of honor यावत् यत्ने while
 I endeavour साधयितुं to accomplish your object

That morning the first hour is the Prahman because the Devī is

also seeing the earth furnished with treasure ज्ञान या रा प्राप्त part प्राप्त
 desired कथं कामयति । निष्क्रान्तुं to procure wealth from Kurara and
 राय ।

27th वशिष्ठ गन्त सखसङ्गतान् from the power produced by his concentration
 to the throne with the mantra or incantation of Fatishika विजग्रे न हि the
 course of his chariot was unimpeded परं, परा वि राय । सहयत both in
 the sea and in the air and on mountains words signifying the earth imply

इत्थं द्विजेन द्विजराजकान्ति-
 रावेदितो वेदविदां वरेण ।
 ण्नो निवृत्तेन्द्रियवृत्तिरेनं
 जगद् भूयो जगदेकनाथ ॥ २३ ॥
 गुर्वर्थमर्थी श्रुतपारदृश्या
 रघोः सकाशादनवाप्य कामम् ।
 गतो वदान्यान्तरमित्ययं मे
 मा भून् परीवादनवावतारः ॥ २४ ॥
 स त्वं प्रगल्भे मद्दिने मदीये
 यसंयतुर्योऽग्निरिवाग्न्यगारे ।

you *अश्वेतत्मान्* *bravium of the no-smallness* *युग* of the *युगे* set on
 my learning i.e. the exorbitant fee demanded from me

23rd *आवेदित* having been thus at least 1 *वेदविदां वरेण* by the Brahman
 excellent among the adepts in the Veda: *अद्वैतनाथ* the one or sole Lord
 of the world, *भाग्य द्विजराजकान्ति* whose beauty was like that of the
 King of Prabhavats or the moon, *वेदो राजा मे वाङ्मनासः* 1 *एवेदित* the
 functions of which were restrained from me *जगद् भूय* spoke again

24th *गुर्वर्थमर्थी* a petitioner for his master's fee *श्रुतपारदृश्या* who has
 seen the extremities of the Veda, thoroughly acquainted with the Veda
अनवाप्य not having attained his object from *भाग्य वदान्यान्तर* went to
 another liberal man *मा भून्* let there not be *परीवादनवावतारः* this new rise of
 reproach—to me a disgrace which had never before been my lot to bear

25th *वसन्* dwelling *प्रगल्भे* in my excellent or large and honoured
अग्न्यागारे house of fire or sanctuary as a fourth fire *द्विजानि अग्नि* for two

दित्राप्यहान्यर्हसि सोढमर्हन्
 यावद् यत्ने साधयितुं त्वदर्थम् ॥ २५ ॥
 तथेति तस्य उक्तं प्रतीतः
 प्रत्यग्रहीत् सङ्गरमग्रजन्मा ।
 गामात्तसारां रघुरप्यवेक्ष्य
 निष्कटुमयं चकमे कुबेरात् ॥ २६ ॥
 वशिष्ठमन्त्रोत्पन्नजान् प्रभावा-
 दुदन्वदाकाशमहीधरेषु ।
 मरुत्सुखस्येव वलाहकस्य
 गतिर्विजघ्ने न हि तद्रथस्य ॥ २७ ॥

सोढुं you are fit to *forbear* and सह । अर्हन् patiently wait for two or
 three days in this holy mission, O thou worthy of honor यावत् एते while
 I endeavour साधयितुं to accomplish your object

also seeing the earth furnished with treasure आगन्ता इव pass part चकमे
 नेत्रौ कर्म कामयते । निष्कटु to procure wealth from Kuvera and
 एव ।

27th वशिष्ठ मन्त्र उत्पन्नजान् from the power produced by his consecration
 to the throne with the mantra or incantation of Vasishtha विजघ्ने न हि the
 course of his chariot was unimpeded, परं पास वि एव । उदन्वत both the
 He is a and in the air and on mountains, words signifying the earth imply

अथाधिगिग्ये प्रयतः प्रदोषे
 रत्नं रघुः कल्पितगन्धगर्भम् ।
 गामन्तमग्भायनयैव धीरः
 कैनामनायं तरसा जिगोषु ॥ ७८ ॥
 प्राप्तः प्रयाणाभिमुगाय तस्मै
 मपिगमया कोपगृष्टे नियुक्ता ।
 हिरण्यमयो कोपगृष्टस्य मध्ये
 सृष्टिं गगंरु पतिता नभस्ता ॥ ७९ ॥
 तं भूपतिर्भागरक्षेमराजिं
 ज्वर्यं कुपेरान्नभियास्यमानान् ।

दिदेश कौत्साय समस्तमेव
 पादं सुमेरोरिव वज्रभिन्नम् ॥ ३० ॥
 जनस्य साकेतनिवासिनस्तौ
 द्वावप्यभूतामभिनन्द्यस्तौ ।
 गुरुप्रदेयाधिकनिराधोऽर्थो
 नृपोऽर्थिकामादधिकप्रदय ॥ ३१ ॥
 अयोध्यामीशतवाचितायं
 प्रजेश्वरं प्रीतमना मधुर्यिः ।
 स्पृशन् करेणाननपूर्वकार्यं
 संप्रस्थितोवाचमुवाच कौत्सः ॥ ३२ ॥

30th दिदेश the king gave Koutsa सहस्रमेव the entire, without reserve पादुर brilliant heaps of gold अमियसमागत obtained from Kavera who was about to be marched against 2 his part अमि या पाद like a hill of Hamera वज्रनिष्ठ struck and thrown down by lightning part. निद निगति ।

31st साकेतनिवासिन of peop inhabiting Ayothis दो दो अपि अग्रता for 3d dual म भवति/with of them became अमिदन्ता objects of laudation for their conduct नृप the petitioner underrating more than was due to his preceptor यय and the king giving more than was desired by the petitioner

32nd The great Rishi Koutsa श्रवन् in mind स्पृशन् touching with his hand प्रभेदर the lord of men who were his subjects एव by whom hundreds of camels and asses were made to carry the treasure वापन

किमत्र चित्रं यदि काममर्भु-
 र्वृत्ते स्थितस्याधिपतेः प्रजानाम् ।
 अचिन्तनीयस्तु तव प्रभावो-
 मनोपितं द्यौरपि येन दुग्धा ॥ ६३ ॥
 आशास्यमन्यत् पुनरुक्तभृतं
 श्रेयांसि सर्वाण्यधिजग्मुपस्ते ।
 पुत्रं नभस्यात्मगुणानुसृपं
 भवन्तमोघं भयतः पितेय ॥ ६४ ॥
 इत्थं प्रयुज्याशिपमग्रजन्मा
 राज्ञे प्रतीयाय गुरां सकाशम् ।

राजापि क्षेमे सुतमाशु तस्मा-
 दालोकमर्कादिव जीवलोक ॥ ३५ ॥
 ब्राह्मे मुहूर्त्ते किल तस्य देवो
 कुमारकल्पं सृष्टुवे कुमारम् ।
 अतः पिता ब्रह्मण एव नाम्ना
 तमात्मजन्मानमजं चकार ॥ ३६ ॥
 रूपं तदोजसि तदेव वीर्यं
 तदेव नैसर्गिकमुन्नतत्वम् ।
 न कारणात् स्वादिभिदे कुमारः
 प्रवर्त्तितो दीपइव प्रदीपात् ॥ ३७ ॥

35a! अश्वत्था the first born, the Brahmin शत्रुघ्न having conferred
 शाश्वि a blessing on the king शशीकाच returned to his preceptor पर
 प्रति ६ । सेरे the king also obtained परं prop अथ no reduplication
 चर्कोत् ॥ the animated creation receives light from the sun

36a! ब्राह्मे मुहूर्त्ते at the Brahma hour कुमारकल्प a boy named like
 Kartikeya सृष्टुवे his queen brought forth परं prop यः सृजे अमेह ।
 चरमशक्नोत he made his son by name Aj, from an appellative of
 Brahmar

37a! रूपं तदोजसि his body the same in power as his father's
 वीर्यं his vigor the same नैसर्गिकोन्नतत्वं his natural high status the
 same न कारणात् the former do not differ from his cause &c. his father
 प्रवर्त्तित as a light produced from a lamp does not

उपात्तविद्यं विधिवद्गुरुभ्य
 स्तं यौवनोद्देदविशेषकान्तम् ।
 त्र्योः साभिलाषापि गुरोरनुज्ञा
 धीरेव कन्या पितुराचकाङ्क्ष ॥ ३८ ॥
 अथेश्वरेण क्रथकैशिकानां
 स्वयंवराशं स्वसुरिन्दुमत्या ।
 आप्त कुमारजनयनोत्सुकेन
 भोजेन दूतो रघवे विद्यष्टः ॥ ३९ ॥
 तं स्थाप्यसम्बन्धमसौ विचिन्त्य
 दारक्रियायोग्यदशञ्च पुत्रम् ।
 प्रस्थापयामास ससैन्यमेन-
 मृद्धां विदर्भाधिपराजधानीम् ॥ ४० ॥

38st उपात्तविद्यं *vidya* V 1 supra *गुरुभ्य* all pl *यौवनोद्देद* him ex-
 tremely handsome by the development of youth *वि* the goodness of fortune
साभिलाषापि though filled with desire for him *आवकाङ्क्ष* wished for *अनुज्ञा*
 the father's permission *धीरेव* like a discreet daughter

39st *इश्वरेण* by the lord *भोजेन* by name *क्रथकैशिकानां* of the kingdom
 of *कुमार* anxious for fetching the prince
दूतो of his sister *इन्दुमत्या* *पुत्रम्* a competent ambassador *विद्यष्ट* was sent to
राघवा

40st *चमौ* विचिन्त्य *Je*, *Raghu* thinking, *स्थापयामास* a desirable all-
 over *दार* with his son to be now is a fit state for getting a wife

तस्योपकार्यारचितोपचारा
 वन्येतरा जानपदोपदाभिः ।
 मार्गे निवासा मनुजेन्द्रदुनो-
 र्बभूवुरुद्यानविचारकन्या ॥ ४१ ॥
 स नर्मादारोधसि शोकराद्रि-
 र्भरुद्धिरानर्त्तिननक्तमान्ने ।
 निवेशयामास विनहिताध्वा
 क्रान्तं रजोधसरकोतु सैन्यम् ॥ ४२ ॥
 अथोपरिष्ठाद्भ्रमरैर्धमद्भिः
 प्राक् सूचितान्तःसन्निभप्रवेशः ।

प्रस्थापयामास sent him अथा to the smoky capital of the king of Vidarbha.

41a. तस्य निवासा his halting residences or stations on the way उप कार्या with royal accommodations constructed in portions qualified निवा सा । वन्येतरा other than sylvan जन्मपद उपदाभिः by presents from villagers मनुजेन्द्रदुनो him, the son of the lord of men, अद्यान् his habitations on the way became almost like places of amusement in gardens or parks.

42a. विपश्चिन्नाश्वा having passed over his way २.० accomplished his journey निर्ब्रजयामास he encamped his wildered troops रज whose flags had become grey by the dust नर्मादा on the banks of the Narmada आदर्भित where the Carany trees were greatly shaken by the मार्ग मर्शित (annual) of वर्ष नृत्तनि । शोकराद्रिः moist with drops of water.

43a. मरिच from the river समुद्रमल्लः wild elephant emerge? परा मरण मज्जति अभाहीन सदृशविषयः । निर्भयः whose large cheeks were denuded by

निर्धौतदानामलगण्डभित्ति-

र्वन्य सरित्तो गज उन्ममज्ज ॥ ४३ ॥

नि.शेषविचालितधातुनापि

वप्रक्रियामृत्तवतस्तटेपु ।

नीलोर्द्धरेखाश्वलेन शंसन्

दन्तद्वयेनाश्रमविकुण्डितेन ॥ ४४ ॥

संहारविक्षेपलघुक्रियेण

हस्तेन तोराभिमुखः सशब्दम् ।

वभौ स भिन्दन् वृक्षतस्तरङ्गान्

वार्य्यर्गलाभङ्गद्वय प्रवृत्त ॥ ४५ ॥

the temporal liquor being washed off चाव चावति चीत । प्राद whose entrance into the water had been indicated before चसद्भि by black bees hovering over the water चस भ्रम्यति धाम्यति भसति चभ्रमन् चभसीन् चभ्रास भेसतु चभसतु भसिष्यति धाम ।

44sl. This sloka is a reference to the wild elephant mentioned in the preceding शंसन् indicating चङ्गविकुण्डितेन by his two tusks being rock smitten निशेष though thoroughly washed off their yellowish hue नील variegated with a black line upward वप्रक्रिया his butting and digging up by the sides of the Rickshavan mountain.

45sl. he वभौ appeared तोराभिमुख with his face turned toward the shore हस्तेन by his trunk संहार being quickly or nimbly drawn in and again projected भिन्दन् breaking through pres part. of भिद् भिनत्ति । हस्त the large scabers वार्य्यर्गलाभङ्ग as if bent on bursting the bars or bolts his stable

भैलोपम. भैवलमञ्जरीणां
 जालानि कर्पन्नुरसा स पथात् ।
 पूर्वं तदुत्थोद्धितवारिराशि.
 सरित्प्रवाहस्तटमुत्सर्प ॥ ४६ ॥
 तस्यैकनागस्य कपोलमित्यो
 र्जलावमाचक्षणावशान्ता ।
 वन्द्येतरानेकपददर्शनेन
 पुनर्दिदीपे मटदुर्दिनश्रोः ॥ ४७ ॥
 सप्तच्छदक्षीरकटुप्रवाहम्
 असह्यमाघ्राय मदं तदीयम् ।

46st भैलोपम the mountain like elephant भैवलमञ्जरीणां
 or clusters of sea weed stalks जल कर्पणं वा क्षणं चकारात् चकारात्
 मथति कर्षति कर्षणं कट । उरसा by his chest पथात् afterwards तट प्रसृष्टं
 crept up & c leaped up to the shore तट पर्वति चरन् चकारात् चकारात्
 तदपे मथति कर्षति कट । पूर्वं तदुत्थोद्धित at first & c infor him the
 collection of waters upheaved by himself सरित् प्रवाहम् a river torrent
 had overflowed the same

47st मटदुर्दिनश्रोः the splendor of the shower of temporal grace मथ
 * वन्द्येतराद्य कपोलमित्यो from the two temporal openings of that one or lonely
 elephant कलावमाचक्षणावशान्ता which had for a moment subsided by the change
 in the water वन्द इतर वन्द्येतरदर्शनेन by the sight of other's other the
 world & c of time elephants पुनर्दिदीपे became again a moment or ang
 mented दीप & c दीप्यत चदीपि चदीपित दिदीपे दीप्यते दीप ।

48st आघ्राय having smelt indeed तट पर निवसति आपान कपोल मथ

विलङ्घिताधोरणतीव्रयत्नाः

सेनागजेन्द्रा विमुखा बभूवुः ॥ ४८ ॥

स किन्नवन्धद्रुतयुग्यशून्यं

भग्राक्षपर्यस्तरयं क्षणेन ।

रामापरित्राणविहस्तयोधं

सेनानिवेशं तुमुलं चकार ॥ ४९ ॥

तमापतन्तं नृपतेरवध्यः

वन्यः करीति श्रुतवान् कुमारः ।

निवर्त्तयिष्यन् विशिखेन कुम्भे

जघान नात्यायतकृष्टशार्ङ्गः ॥ ५० ॥

प्राप्यति प्राप्त प्राप्त । अद् नदीय , his temporal juices असह्य intolerable
मग्नश्चद् like an acid stream of the milk of the *Saptachhuda* सेनागजेन्द्रा
the large elephants of the army विलङ्घिताधोरणतीव्रयत्नाः trans-
gressing the sharp or great efforts of the elephant-drivers—unmind-
ful of all their efforts विमुखा became *averse*, turned their faces

49st स he, that wild elephant from the sea चक्षेन सेनानिवेशं तुमुल
चकार in a moment turned the camp of the army into a scene of perfect
confusion like a *mingled fight* किन्नवन्ध empty of its draft animals which
breaking through their reins or bonds had taken to flight भग्राक्ष full of
over turned broken wheeled ears, रामा in which the warriors or soldiers
were at a loss for the protection of the females, the last four subjects
refer to सेनानिवेशम् ।

50th कुमार The prince श्रुतवान् having heard—1. understood
from the Vedas otherwise call. 1. *Sruti* or *hearings* दृष्टे अवध्य वन्य करी
इति that “ a wild elephant 1. other than a war elephant in a combat, ”

स विद्वमात्रः किल नागरूपम्,
 उत्सृज्य तद्विस्मितसन्धदृष्टः ।
 स्फुरत्प्रभामण्डलमध्यवर्त्ति
 कात्तं वपुर्व्योमचरं प्रपेदे ॥ ५१ ॥
 अथ प्रभावोपनतैः कुमारं
 कल्पद्रुमोत्थैरवकीर्णं पुष्पैः ।
 उवाच चागमौ दग्धनप्रभाभिः
 संवर्द्धितोरस्यलतारहारः ॥ ५२ ॥

not to be killed by a king" तम् आपतन्व निवर्त्तयिष्यन् being about १० being
 willing to stop, without killing, that rushing elephant स चत्वायनस्तदग्रां
 not drawing his bow to any great length विशिष्टेन कुशे लघान struck on his
 frontal hump with his arrow एव एभि एत एभि एभि एव एव एव एव
 एभि एभि एत ।

51st स विद्वमात्रः किल The elephant, (as they say) merely or scarcely
 quires नागरूप उत्सृज्य giving up the form of an elephant तद्विस्मित being
 looked on by the soldiers thereby astonished एव व्योमचरं प्रपेदे assumed an
 aerial body १० the body of a person that traverses the sky वाग्व हान्
 some स्फुरत्प्रभामण्डल in the midst of a brilliant encircling light यथा
 विधति अवाचोत् वा अवाचोत् विवाच कथानि वा मन्त्रानि विद । एत सजति
 सजति अवाचोत् सजति मज्जे सज्जे जयति मज्जते सज् । स्फुर स्फुरति अवाचोत्
 पुष्पैः सृष्टिः । पद पद्यते अवादि पदे पद्यते पद्य ।

52nd अथ कुमारं कल्पद्रुमोत्थैः पुष्पैः then having sprinkled the prince
 प्रभावोपनतैः कल्पद्रुमोत्थैः पुष्पैः with flowers of the celestial tree ob-
 tained by his power उवाच चागमौ The eloquent aerial person spoke
 thus दग्धनप्रभाभिः संवर्द्धित उरस्यलतारहारः augmenting by the reflection of
 the brilliance of his teeth the splendor of the large pearl necklace

मतङ्गशापादवलेपमूलात्
 अवाप्तवानस्मि मतङ्गजत्वम् ।
 अवेहि गन्धर्वपतेस्तनूजं
 प्रियंवदं मां प्रियदर्शनस्य ॥ ५३ ॥
 स चानुनीतः प्रणतेन पथात्
 मया महर्षिर्मृदुतामगच्छत् ।
 उष्णत्वमग्न्यातपसंप्रयोगात्
 शैत्यं हि यत् सा प्रकृतिर्जलस्य ॥ ५४ ॥

pendent on the prince's *cheat* अवकीर्णः] Indeed part. अव ह्यु किरति चकारीन्
 चकार करिष्यति करीष्यति कीर्णः । नच वक्ति रचि नश्मि अवीचत उवाच
 वक्ष्यति उक्तः ।

53sl. मतङ्ग by the malediction of the Rishi *Matanga* अवलेपनूलात्
 caused by my own arrogance, अवाप्तवान् I had got into the skin of
 an elephant अवेहि माम् know me अव इहि Imperat. sing of वन् to go
 इति अगान् इवाय एष्यति इतः । Verbs signifying "to go" obtain the mean-
 ing of knowing when preceded by अव । गन्धर्वपते the son of the chief of
Gandharvas प्रियवदम् refers to माम् me by name *Priyavada* प्रियदर्शनस्य
 refers to गन्धर्वपते the chief of the *Gandharvas* who was of an agreeable
 appearance

54sl. स च चानुनीतः Then he the great Rishi being supplicated,
 प्रणतेन मया by me prostrated before him मृदुताम् got to leniency & e
 became lenient गम मन्दति अगमन जगाम गमिष्यति गतः । उष्णत्वं जलस्य for
 the warmth of water अग्नि ज्ञानतप संप्रयोगात् is owing to the application of
 fire or the sun शैत्यम् that which is coolness in it is of its own nature
 ॥ coolness is natural to water

इत्वाकुवंशप्रभवो वदा ते
 भेत्सत्त्वज कुशामयोमुखेन ।
 संयोक्ष्यसे स्वेन वपुर्महिम्ना
 तदेत्यवोचत् स तपोनिधिर्मां ॥ ५५ ॥
 संमोक्षितः सत्ववता त्वयाहं
 शपाच्चिरप्रार्थितदर्शनेन ।
 प्रतिप्रियं चेद्भवतो न कुर्यां
 वृथा हि मे स्यात् स्वपदोपलब्धि ॥ ५६ ॥
 संमोक्षनं नाम सुखे ममास्त्वं
 प्रयोगसंहारविभक्तमन्त्रम् ।

५५a तदा इति आदीत Then thus the Rishi the very repository of the
 ceticism spoke to me वच वक्ति आदीत उवाच वक्षति उक्त । इच्छातु 'When
 Aja a descendant from the race of Ikshvaku भेत्स्यादि ते कुम्भे यपोमुखेन shall
 pierce thy frontal hump by his iron-pointed arrow भिद् भिनति भिक्ते अमिदत्
 or अमैतुहीत् अमिध विभेद विभेदे भेत्स्यति भेत्स्यत भिद् । ययोयमे then thou
 shalt be rejoined : e shalt recover thy own bodily splendor वुञ्ज वुनक्ति
 वुञ्जे ययोजन् वा यपोहीन आवृत्त वुञ्जि वुञ्जे सोक्षति सोक्ष्यते वृद्ध ।

56a संमोक्षित शपात् Being freed from the curse which had been
 inflicted on me कृतवता तया by thee O powerful prince चिर whose
 appearance had been long prayed for by me प्रतिप्रियम् if I do not render
 you some service in return that may be agreeable to you कुर्याम् Pot of
 स करेति अकार्हीन् धकार करिष्यति उत । मे स्वपदोपलब्धि then the attain-
 ment of my own (or natural) position स्यात् would be in vain स्यात् Pot
 of यय अक्षिप्त इति आदीत ।

गान्धर्व्वमादत्स्व यतः प्रयोक्तुः
 न चारिष्टिसा विजयश्च क्षस्ते ॥ ५० ॥
 अलं ह्रिया मां प्रति यन्मुहुर्त्तं
 दयापरोऽभूः प्रहरन्नपि त्वम् ।
 तस्मादुपच्छन्दयति प्रयोज्यं
 मयि त्वया न प्रतिपेक्षरौच्यम् ॥ ५१ ॥
 तथेत्युपस्पृग्य पयः पयिचं
 सोमाङ्गयायाः सरितो नृसोमः ।
 उदङ्मुख सोऽस्तविदन्त्यमन्त्रं
 जग्राच्च तस्मान्निगृहीतशापात् ॥ ५२ ॥

एवं तयोरध्वनि दैवयोगात्
 आसेदुपो. सख्यमचिन्त्यदेतु ।
 एको ययौ चैत्ररथप्रदेशान्
 सौराज्यरस्थानपरो विदर्भान् । ६० ॥
 तं तस्मिन्नासं नगरोपकाण्डे
 तदागमाद्दग्गुरुप्रद्वयः ।
 प्रत्युज्जयाम कथकैशिकेन्द्रः
 चन्द्रं प्रवृद्धार्मिर्वोर्मिमाली ॥ ६१ ॥

his mouth by his hands &c performed achamana or purified his hands
 and mouth एव पवित्रम् the holy water सीमोद्भवा पति of the river
 spring from the moon &c the Nerbudda एषोह He the human form &c
 the eminent man, Aja अजरित expert is arms एवदग्गु with his Liee
 turned to the north जगत् received or accepted Perf of एव । इवमन्तम्
 the incantation weapon तस्मात् from him liberated from the curse

60st एव नवौ Thus of the two अपनि contracting fortuitously
 (or under a providential dispensation) on the way चावेदो 2 | ret or
 Perf part genitive dual from चावद सीरवि अवदन् नवार नग्नमति सन्
 सदिवात् । सख्यम् friendship from an unthought of (i.e. unexpected)
 cause एव one of the two एवौ joint Perf of एव । चैत्र to the hill
 of Chaitraratha the garden of Kavera kept by Chaitraratha अवर the
 other सीराज्य रस्थान् to the well governed beautiful kingdom of Vidarbha

61st. स तस्मिन्नासम् have sleeping Perf. part accus sing अत्र निवसति
 अस्मात् तस्यै काशवि सित तस्मिन् । नगरोपकाण्डे on the suburbs नय the
 lord of Kralakumbha, Bhops, the king of Vidarbha तदागमाद्दग्गुगुरु प्रद्वय
 related with cognate delight at his arrival प्रत्युज्जयाम advanced to
 him कर्मिमाली एव like the surgy ocean चन्द्र प्रवृद्ध कर्मि advanced
 up-bearing surges at the spring tides to meet the moon

प्रवेष्ट्य चैनं पुरमग्रयायो
 नीचैस्तयोपाचरदपिंतथो ।
 मेने यथा तत्र जन .समेत
 वैदर्भमागन्तुमजं गृहेशम् ॥ ६९ ॥
 तस्याधिकारपुरुषैः प्रणमैः प्रदिष्टां
 प्राग्द्वारवेदिधिनिवेशितपूर्णकुम्भाम् ।
 रम्यां रघुप्रनिनिधिः स नवोपकाय्या
 बान्त्वान् परामिव दशां मदनेऽभ्युवास ॥ ७० ॥

तत्र स्वयंवरसमाहतराजलोक
 कन्यान्लाम कमनोयमजस्य लिप्सो ।
 भावावबोधकलुपा दयितेव रावौ
 निद्रा चिरेण नयनाभिमुखो बभूव ॥ ६४ ॥
 तं कर्णभूषणनिषोडितपीवरांसं
 शय्योत्तरच्छदविमर्द्दशङ्करागम् ।
 क्षतात्मजाः स्वयसः प्रथितप्रबोधं
 प्रबोधयन्नुपसि वाग्विस्तारवाचः ॥ ६५ ॥
 रात्रिर्गता मतिमतां वर मुच्य शय्या
 धात्रा द्विधैव ननु धर्जगतो विभक्ता ।

64st मत्र there निद्रा sleep आरावौय like a female unable to ruler
 stand the wishes of her consort चिरेण came late at night before the eyes
 चमस्य of Aja चिच्छी been sung of चिच्छी desirous of obtaining वननीय
 वन्या वन्यास that wished for paragon of a maiden स्वयवर on account of
 whose expected election of a husband there was an assemblage of kings

65st तं him कर्णभूषण whose broad shoulders had been grated by
 his earrings शय्योत्तर the ornament decorations of whose body had been
 wiped off by the over-covering sheet of the bed प्रथितप्रबोधं who was eminent
 in wisdom क्षतात्मजा the sons of birds स्वयसः his equals in age उदारवाच
 of excellent speech प्राबोधयन् aroused from sleep उपसि at dawn शय्यभि
 by their panegyric language as follows

66st रात्रि मत्रा the night has passed मतिमता वर O thou the best
 among the intelligent मत्र शय्या leave thy bed मत्र G cony मुच्यते मुच्यते समुच्यते
 समुक्त भीषति बीषते मुक्तः । धू जगत् the burden of the world ननु विभक्ता / as

तामेकतस्तव विभर्त्ति गुरोर्विनिद्रः

तस्या भवानपरधुर्य्यपदावलम्बी ॥ ६६ ॥

निद्रावशेन भवताप्यनपेक्षमाण

पर्य्युत्सुकत्वमवसा निशि खण्डितेव ।

लक्ष्मीर्विनोदयति येन दिगन्तलम्बी

सोऽपि त्वदाननरुचिं विजहाति चन्द्रः ॥ ६७ ॥

तद्वल्गना युगपदुन्निपितेन तावत्

सद्यः परस्परतुल्यमधिरोक्षतां द्वे ।

is not been divided द्विषेव even two fold in two parts खास by the creator ता
वक्त which on the one hand तव गुरुः thy father विभर्त्ति bears भ 3 conj विभर्त्ति
विभर्त्ते चक्षार्थे चक्षत चक्षार विभक्त्यभूत् &c. वधू भविष्यति भविष्यते भव ।
विनिद्रः sleepless refers to 'thy father' भवान् and you or your highness
तस्या अपर धुर्य्यपदावलम्बी are in the place of its other bearer

67sl. अनपेक्षमाण Lakshti disregarding भवता अपि पर्य्युत्सुकत्वम् her
attachment even to thee निद्रावशेन overpowered by sleep refers to भवता ।
अवसा like a female deserted at night and therefore embittered by
jealousy चन्द्रः येन विनोदयति the moon, with whom she Lakshti has been
amusing herself to relieve her jealousy दिगन्तलम्बी he, too, the moon,
verging at the extremity of the horizon तद्वल्गना विजहाति is giving
up the splendor, the representative of thy face—वा 3 conj जहाति चक्षार्थे
जहाति चक्षति वीन ।

68sl. तद्वल्गना Therefore by the beautiful simultaneous opening
द्वे मयः अधिरोक्षता let the two obtain at once परस्परतुल्यो mutual comparison
or similitude तव चक्षुः the two, namely, thine eye चक्षुः चक्षुः चक्षुः
which = rolling a delicate star or pupil, चक्षुः चक्षुः and the lotus too

प्रसन्नमानपरूपेतरतारमन्त

चक्षुस्तव प्रचलितभ्रमरञ्च पद्मम् ॥ ६८ ॥

वृन्ताच्छुभं हरति पुष्पमनोकहानां

संख्यते सरसिजैरुष्णांशुभिन्नैः ।

स्वाभाविकं परगुणेन विभातवायुः

सौरभ्यमोक्षरिव ते मुखमास्तस्य ॥ ६९ ॥

ताम्रोदरेषु पतितं तरुपल्लवेषु

निर्घ्नैर्निहारगुल्मिकाविशदं क्षिमाम्भः ।

आभाति सम्भरभागतवाऽधरोष्ठे

लीलाश्रितं सदग्रनार्च्चिरिव त्वदीयम् ॥ ७० ॥

प्रचलितभ्रमर whereabouts the little bee is moving round चक्षुरीक्षता Impera-
tive dual वक्ष १ comp रीक्षति चक्षन् रीक्षति कश्च ।

68th विभातवायु The morning breeze वरुणेन रंश्च इव desirous of ob-
taining, as it were, by means of other's virtues सौरभ्य the sweet scent स्वाभ-
विक which is natural to or inherent in ते मुखमास्तस्य the air of thy mouth
i. e. thy breath हरति seizes हन्तान from the stalk उष पुष्पन् चक्षुःकहाणां the
loose flowers of trees संख्यते and unites itself सरसिजैः with lotuses अदृष्टा
शुभिन्नैः opened by the rays of Aruna or rising sun वक्ष १ comp हरति चक्षुःपौ
निहार हरिष्यति हन । सज 4 comp ख्यते See V 51

* 70th दिन चक्षुः the dew-water, dew drops चक्षुःश्रितं dropped तदपल्लवेषु on
the foliage of trees ताम्रोदरेषु not inside निर्घ्नैः white as a cleansed neck
lace of pearls refers to dew drops आभाति shines appears अ 2 comp भाति
चक्षुःपौ वक्षो माश्रयति आश्रय १ लब्ध by obtaining excellence त्वदीय लीलाश्रित
इव like thy unaffected smile अधरोष्ठे on thy lips कदम्बार्चिः endowed with
the brightness of thy teeth

यावत् प्रतापनिधिराक्रमते न भानुः

अज्ञाय तावदरुणेन तमो निरस्तम् ।

आयोधनाग्रसरतां त्वयि वीर याते

किंवा रिपूंस्तव गुरुः स्वयमुच्छिनत्ति ॥ ७१ ॥

शय्यां जहत्युभयपक्षविनीतनिद्राः

स्तम्बेरमा मुखरशृङ्खलकर्षिणस्ते ।

येषां विभान्ति तरुणारुणरागयोगात्

भिन्नाद्रिगैरिकतटा इव दन्तकोशाः ॥ ७२ ॥

दीर्घेष्वमी नियमिताः पटमण्डपेषु

निद्रां विहाय वनजात वनायुदेय्याः ।

71st यावत् भानु प्रतापनिधि *while the sun, the repository of brilliance* न आक्रमते *has not yet risen* तम 1 conj क्रम्यति क्रामति क्रम्यते क्रमते अक्रमीत् अक्रमत् अक्राम अक्रमे क्रमिष्यति क्रम्यते क्राम् । अज्ञाय तावत् *instantly meanwhile* तम निरस्त *is the darkness dispelled* अरुणेन *by Aruna* आयोधनाग्रसरतां त्वयि याते *thou having undertaken the lead in battles* वीर O hero ! तव गुरुः किं वा *will thy father now* रिपूंस्तव उच्छिनत्ति *himself destroy the enemy* उत् किद् 7 conj विनति विनो अविदत् अविदधीत् अविध विधिदे विधिदे दत्त्यति दत्त्यते विद् ।

72st ते तम्बेरमा *thy elephants* उभय *having overcome* sleep by changing both sides मुखरशृङ्खलकर्षिण *drawing their clanging chains* शय्या जहति *are leaving their beds* प्रत्य 3 pl दा 3 conj. जहति अदासीत् दास्यति द्योत । येषां *whose* दन्तकोशा *beet-like tusks* अरुणारुण *with the orient light of the young or rising sun* on them विभान्ति *are shining, appearing* भिन्नाद्रि *as if they had cleft asunder the red mineralled sides of a mountain*

वक्रोक्त्या मलिनयन्ति पुरोगतानि
लेह्यानि सैन्धवशिवाशकलानि वाचाः ॥ ७३ ॥
भवति विरलमक्तिर्ज्ञानपुष्पोपहार
स्वकिरणपरिवेपोद्भेदशून्या प्रदीपाः ।
अयमपि च गिरं नस्त्वत्प्रबोधप्रयुक्ताम्
अनुवदति शुक्लो मञ्जुवाक् पञ्जरस्य ॥ ७४ ॥
इति विरचितवामिर्वन्दिषु नै कुमार
सपदि विगतनिद्रस्तत्पमज्जहाश्चकार ।

यावत् प्रतापनिधिराक्रमते न भानुः
 अङ्गाय तावदरूपेण नमो निरस्तम् ।
 आयोधनाग्रसरतां त्वयि वीर यामे
 किंवा रिपूंस्तव गुरुः स्वयमुच्छिनत्ति ॥ ७१ ॥
 शय्यां जहत्युभयपक्षविनीतनिद्राः
 स्तम्बेरसा मुखरशृङ्खलकर्पिणस्ते ।
 येषां विभान्ति तरुणाक्षणरागयोगात्
 भिन्नाद्रिगैरिकतटा इव दन्तकोशाः ॥ ७२ ॥
 दीर्घेष्वमी नियमिताः पटमण्डपेषु
 निद्रां विहाय वनजात वनायुदेय्याः ।

71st यावत् भानु प्रतापनिधि *while the sun, the repository of brilliance*
 न आक्रमते *has not yet seen* क्रम 1 conj क्रम्यति क्रामति क्रम्यते क्रमते आक्रमीन्
 अङ्गाय चक्रात् चक्रमते क्रमिष्यति क्रम्यते क्राम । अङ्गाय तावत् *instantly meanwhile*
 तम निरस्तम् *in the darkness dispelled* अरुण by Aruna आयोधनाग्रसरतां त्वयि
 यामे *thou having undertaken the load in battles* वीर O hero । तव गुरुः किं वा
 still thy father now रिपून् स्वयमुच्छिनत्ति *himself destroy the enemy* उन् विद्
 72nd विभान्ति विभो अविच्छिद्यन् अविच्छिद्यन् अविच्छिद्य विच्छेद विच्छिदे हत्स्यति
 हत्स्यते विद्म ।

72nd ते तम्बेरसा *the elephants* उभय *having overcome sleep by changing*
both sides मुखरशृङ्खलकर्पिणः *drawing their clanging chains* इत्या जहति
are leaving their beds प्रे 3 pl हा 3 conj जहति अदापीत् दास्यति शोन ।
 येषां *whose* दन्तकोशा *beak-like tusks* अरुणाक्षण *with the orient light of the*
young or rising sun on them विभान्ति *are shining, appearing* भिन्नाद्रि *as*
if they had cleft asunder the red mineralled sides of a mountain

षष्ठः सर्गः ।

स तत्र मध्येषु मनोद्यवेशान्
 सिंहासनस्थानुपचारकम् ।
 वैमानिकानां मस्तुतामपश्यत्
 आकृष्टलीलान् नरलोकपात्रान् ॥ १ ॥
 रतेर्गृहीतानुनयेन कामं
 प्रत्यर्पितस्त्राङ्गमिवेशरेण ।
 काकुत्स्थमालोकयता नृपाणां
 मनो बभूवेन्दुमतीनिराशम् ॥ २ ॥

1st सर्ग There he, Aja, अवश्यतः saw 3 sing Imperf Lang of रत्न,
 पश्यति अद्वादीन् ~~अद्वादीन्~~ अदर्शन् ददर्श प्रत्यति दृष्टः । नर the rulers of the
 human world, kings मनीषा having fascinating dresses सिंहासनस्थान्
 enthroned मध्येषु each on his allotted class उपचारकम् fitted with regal
 • furniture आकृष्ट possessed of the splendor वैमानिकाणां of gods on
 heavenly cars

2nd नृपाणां मनः the minds of the kings काकुत्स्थ looking at Kaku-
 sthya, Aja, काम प्रत्यर्पित the picture of Kama himself having his body
 restored by Siva रतेः as if accepting the supplications of Rati बभूव
 became hopeless of Indramati Perf (Lat.) of यून मनसि आशम् भविष्यति भूतः ।

मदपटु निनदद्भिर्वोधितो राजचंसैः

सुरगज इव गाङ्गं सैकतं सुप्रतीक ॥ ७५ ॥

अथ विधिमवसाय्य शास्त्रदृष्टं

दिवसमुखोचितमञ्चिताक्षिपक्ष्मा ।

कुशल्यिरचितानुकूलवेपः

क्षितिपसमाजमगात् स्वयंवरस्थम् ॥ ७६ ॥

इति श्रीरघुवंशे महाकाव्ये कानिदासकृतौ अजस्रय-

वराभिगमनो नाम पञ्चमः सर्गः ।

or measured language अपदि लज्जितकार instantly left his bed
सुप्रतीक इव like as Supratika सुरगज the elephant of the gods गाङ्गं सैकतं
leaves the sand-banks of the Ganga बोधित when ascended राजचंसैः by
gress or rather swans मदपटु निनदद्भिः uttering their sweet notes in their
hilarity

70sL अथ अवसाय्य having finished casual indeed part अथ धो 4 conj
क्षितिपश्चान् अनाद्योन् सगो नामनि मितः । विधिं शास्त्रदृष्टं the ritual found or
taught in the Sastras दिवसमुखोचितं proper for the commencement of the
day—the morning duties अक्षिताक्षिपक्ष्मा Aja, with beautiful eye-lashes
कुशल्यैरचितानुकूलवेपः having dressed properly with the help of expert
servants अगात् for २ conj इति अगात् इत्यथ रम्यनि । क्षितिप
समाज to the assembly of kings लज्जितकार congregated on the occasion of
the election of a bridegroom by the bride, the princess of Virbhila

पष्ठः सर्गः ।



स तत्र मञ्चेषु मनोज्ञवेशान्
 सिंहासनस्थानुपचारवत्सु ।
 वैभानिकानां मरुतामपश्यत्
 आकृष्टलीलान् नरलोकपालान् ॥ १ ॥
 रत्नेष्टृहीतानुनयेन कामं
 प्रत्यर्पितस्त्राङ्गमिवेश्वरेण ।
 काकुत्स्थमालोकयतां नृपाणां
 मनो बध्वेन्दुमतीनिराशम् ॥ २ ॥

1st. स तत्र There he, Aja, अपश्यत् saw 3 king Imperf Lang of एष, एषसि अष्टासीत् ~~अपश्यत्~~ अदर्शन् दर्शने इच्छति इष्ट । नर the rulers of the human world, kings मनीष having fascinating dresses सिंहासनस्थान् enthroned मञ्चेषु each on his allotted dais उपचारवत्सु fitted with regal furniture आकृष्ट possessed of the splendor वैभानिकानां of gods on heavenly ones .

2nd एषादा नन the minds of the kings काकुत्स्थ looking at Kaku-
 sthya, Aja, काम प्रत्यर्पित the picture of Kama himself having his body
 restored by Siva रत्ने as if accepting the supplications of Rati एषः
 became hopeless of Intimate Perf (Int) of भू भवति अभूत परिवर्तति भूने ।

उपात्तविद्यं विधिवद्गुरुभ्य
 स्तं यौवनोद्भेदविशेषकान्तम् ।
 श्रीः साभिलाषापि गुरोरनुज्ञां
 धीरेव कन्या पितुराचकाङ्क्ष ॥ ३८ ॥
 अथेश्वरेण कथकैशिकानां
 स्वयंवरायं स्वसुरिन्दुमत्याः ।
 आप्तः कुमारजनयनोत्सुकेन
 भोजेन दूतो रघवे विष्टः ॥ ३९ ॥
 तं स्नाय्यसम्बन्धमसौ विचिन्त्य
 दारक्रियायोग्यदशञ्च पुत्रम् ।
 प्रस्थापयामास ससैन्यमेन-
 वृद्धां विदर्भाधिपराजधानीम् ॥ ४० ॥

38st उपात्तविद्यं vide V 1 supra दृष्टव्यं abl pl यौवनोद्भेद him ex-
 tremely handsome b) the development of youth श्री the goodness of fortune
 साभिलाषापि though filled with desire for him आचकाङ्क्ष invoked for अनुज्ञा
 the father's permission धीरा इव like a discreet daughter

39st ईश्वरेण by the lord Bhoja by name कथकैशिकानां of the kingdom
 of Vidarbha स्वयंवरायं for the ceremony of the selection of a bridegroom
 स्वसुरिन्दुमत्या of his sister Indumati कुमार anxious for fetching the prince
 Aja, qualifies Bhoja आप्तः a competent ambassador विष्टः was sent to
 Raghu

40st अथै विचिन्त्य he Raghu thinking स्वायत्तसम्बन्ध a desirable alli-
 ance दार and his son to be now in a fit state for getting a wife

तस्योपकार्यारचिनोपचारा
 वन्येतरा जानपदोपदाभिः ।
 मार्गे निवासा मनुजेन्द्रस्यो-
 र्वंभुवुरुद्यानविहारकन्याः ॥ ४१ ॥
 स नर्मदारोधसि शीकरार्द्रै-
 र्मङ्गिरानर्तितनक्तमाने ।
 निवेशयामास विलङ्घिताध्वा
 क्रान्तं रजोधसरकेतु सैन्यम् ॥ ४२ ॥
 अयोपरिष्ठाद्भ्रमरैर्भ्रमङ्गिः
 प्राक् सञ्चितान्तःसन्निभप्रवेशः ।

प्रस्थापयामास sent him *अदा* to the wealthy capital of the king of Vidarbha.

41st तस्य निवासा his brilliant residences or stations on the way उप-
 कार्या with royal accommodations constructed in pavilions qualified निवा-
 साः । वन्येतरा other than *अजानपदोपदाभिः* he presents from villages
 मनुजेन्द्रस्यो his, the son of the lord of men, *उद्यान* his habitations on
 the way became almost like places of amusement in gardens or parks.

42nd विलङ्घिताध्वा having passed over his way he accomplished his
 journey निवेशयामास he encamped his weary troops रजः whose
 flags had become grey by the dust *सञ्चरतः* on the banks of the Narmada
 आनर्तितः where the Carany trees were greatly shaken by the wind नर्तित
चक्रवर्त्तः of *नन्* *मन्त्रवि* । *शीकरार्द्रै* moist with drops of water

43rd सरितः from the river *उन्मथयन्* a wild elephant emerged पक्षः मयः
 मयानि *अमाङ्गि* मङ्गलानि मयः । *निर्धनैः* whose large cheeks were cleaned by

निधौतदानामलगण्डभित्ति-

र्वन्य सरित्तो गज उन्ममज्ज ॥ ४३ ॥

नि शेषविचालितधातुजापि

वप्रक्रियामृत्त्वतस्तटेषु ।

नीलोर्द्धरेखाग्रवलेन शंसन्

दन्तदयेनाश्रविकुण्डितेन ॥ ४४ ॥

संहारविल्लेपलघुक्रियेण

हस्तेन तोराभिमुखः सशब्दम् ।

बभौ स भिन्दन् वृहत्तरङ्गान्

वार्यगलाभङ्गद्वयं प्रवृत्त ॥ ४५ ॥

the temporal liquor being washed off घातं धावन्ति चीन । प्राक् whose entrance into the water had been indicated before धमद्वि by black bees hovering over the water ध्वं भूमयन्ति धामयन्ति धमन्ति चभ्रवन्त चभ्रमौ चभ्रान् धेमन्तु वभन्तु धमिष्यन्ति भान् ।

44sl This sloka is a reference to the wild elephant mentioned in the preceding शंसन् indicating चङ्कविडुष्टितेन by his two tusks being rock smitten निरेष though thoroughly washed off their yellowish hue नीलं variegated with a black line upwards वप्रक्रिया his belling and digging up by the sides of the Rikshavan mountain.

45sl he बभौ appeared तोराभिमुख with his face turned toward the shore हस्तेन by his trunk संहार being quickly or suitably drawn in and again projected भिन्दन् breaking through प्रवृत्त part of भिन्द भित्ति । इहम् the large waves वार्यवैलाभङ्गे as if bent on bursting the bars or bolts his stable

शैलोपमः शैवलमञ्जरीणां
 जालानि कर्षन्नुरसा स पश्यन् ।
 पूर्वं तदुत्पीडितवारिराशिः
 सरित्प्रवाहस्तटमुत्सर्प ॥ ४६ ॥
 तस्यैकनागस्य कपोलभित्तो
 र्जलावगाहक्षमावशान्ता ।
 वन्येतरानेकपददर्शनेन
 पुनर्दिदीपे मददुर्दिनश्रोः ॥ ४७ ॥
 सप्तच्छदलोरकटुप्रवाहम्
 असह्यमाप्राप्य मदं तदीयम् ।

46st. शैलोपमः the mountain like elephant शैवलः pulling off net works
 or clusters of sea weed stalks कर्षन् कर्षति वा कृषवि अकार्षति अकार्षीत अकार्षन्
 कर्षति कर्षति कर्षन् कर्ष ॥ सरसा by his chest पश्यन् afterwards तट उत्सर्प
 crept up L. ० leaped up to the shore तप कर्षति अक्षयम् अकार्षीत अकार्षीत
 सप्तै खल्लुति मयैति वद ॥ पूर्वं तदुत्पीडित at first L. ० before him its
 collection of waters upheaved by himself सरितः प्रवाहः as a river torrent
 had overflowed the same

47st. मददुर्दिनयोः the splendor of the shower of temporal juice मद्य
 रसनागस्य कपोलभित्तो from the two temporal openings of that ore or lovely
 elephant अक्षयमावशम् which had for a moment subsided by the plunge
 in the water वन्द इतर वनेकपददर्शनेन by the sight of elephants other than
 itself L. ० of tame elephants पुनर्दिदीपे became again illumined or aug-
 mented दीपः ॥ ००॥ दीपके अदीपि अदीपित् दीदीपे दीपयते दीह ॥

48st. आघातः hearing small loud part वा विवर्ति अवात अवातेन जघं

विनिहिताधोरणतीव्रयत्नाः

सेनागजेन्द्रा विमुखा बभूवुः ॥ ४८ ॥

स किन्नवन्धद्रुतयुग्यगहन्यं

भग्राक्षपर्यस्तरयं क्षणेन ।

रामापरिचाणविहस्तयोधं

सेनानिवेशं तुमुक्षं चकार ॥ ४९ ॥

तमापतन्तं नृपतेरबध्यः

वन्यः करोति श्रुतवान् कुमारः ।

निवर्त्तयिष्यन् विशिखेन कुम्भे

जघान नात्यायतकृष्टशार्ङ्गः ॥ ५० ॥

प्रास्यति प्रातः प्राह । सः सदीप , his temporal juices असह्य intolerable
सप्तच्छद like an acid stream of the milk of the *Saptachhāda* सेनागजेन्द्रा
the large elephants of the army विनिहित आधोरण तीव्रयत्नाः trans-
gressing the sharp or great efforts of the elephant-drivers—unmind-
ful of all their efforts विमुखा became arere, turned their faces

49st स he, that wild elephant from the sea क्षणेन सेनानिवेशं तुमुक्षं
चकार in a moment turned the camp of the army into a scene of perfect
confusion like a *wingled fight* शिखेन empty of its draft animals which
breaking through their reins or bonds had taken to flight भग्राक्ष full of
over turned broken wheeled cars, रामा in which the warriors or soldiers
were at a loss for the protection of the females, the last four adjectives
refer to सेनानिवेशः ।

50st कुमारः The prince श्रुतवान् having heard—i. e. understood
from the Vedas otherwise called *Śruti* or *hearings* नृपतेः अर्बुद वन्य करो
इति that “ a wild elephant i. e. other than a war elephant in a combat, is

स विद्वमात्रः किल नागरूपम्

उत्सृज्य तद्विस्मितसन्वदहम् ।

स्फुरत्यभामण्डलमध्यवत्ति

कान्तं वपुर्व्योमचरं प्रपेदे ॥ ५१ ॥

अथ प्रभावोपनैः कुमारं

कल्पद्रुमोत्थैरवकीर्यं युयै ।

उवाच वाम्नी दशनप्रभाभिः

संघर्हितोरस्यनतारहारः ॥ ५२ ॥

not to be killed by a king मन् आपतन् नितर्कयिष्यन् being alone : c being willing to stop, without killing, that making elephant न चत्वापतदहमाहं not drawing his bow to any great length विजिहसे कुब्जे अघान aimed on his frontal hump with his arrows दम हन्ति इत प्रान्ति गहि चरन् चरन्तीन् अघान वगिष्यति हत ।

51st स विद्वमात्रः किल The elephant, (as they say) merely or scarcely pierced नागरूप उत्सृज्य giving up the form of an elephant तद्विस्मित being looked at by the soldiers thereby astonished वपु व्योमचरं प्रपेदे assumed an aerial body i. e. the body of a person that traverses the sky काल हन्ति some स्फुरत्यभामण्डल in the midst of a brilliant encircling light वपु विधायि चत्वापन् वा चत्वापन् विजिहसे अघानि वा भवत्यनि विद । दम उवाचि दमने चत्वापन् अहम् नमज्जं मल्ले मल्लनि मल्लने रुष्टः । स्फुर स्फुरति वल्कुलीन् पुष्पार म्पु रियाति । पद पश्यते अपादि पेदे वतमते वत्तम् ।

52nd अथ कुमारम् अवकीर्यं then having sprinkled the prince प्रभावोपनैः कल्पद्रुम उथे युयै with flowers of the celestial tree obtained by his power उवाच वाम्नी The eloquent aerial person spoke thus दशनप्रभाभिः संघर्हित उरस्यनतारहार augmenting by the reflection of the brilliance of his teeth the splendor of the legs, most needful-

इत्वाकुवंशप्रभवो यदा ते
 भेत्सृत्स्वजं कुम्भमयोमुखेन ।
 संघोक्ष्यसे स्वेन वपुर्महिम्ना
 तदेत्यवोचत् स तपोनिधिर्माम् ॥ ५५ ॥
 संमोचितः सत्त्वता त्वयाहं
 शापाच्चिरप्रार्थितदर्शनेन ।
 प्रतिप्रियं चेद्भवतो न कुर्यां
 वृथा हि मे स्यात् स्वपदोपलब्धिः ॥ ५६ ॥
 संमोहनं नाम मुखे ममास्त्रं
 प्रयोगसंहारविभक्तमन्त्रम् ।

55a/ तदा इति अनोक्त Then thus the Rishi the very repository of as-
 coticism spoke to me वपुर्बलि अरोचन् उवाच बल्यमिच्छन् । इत्वाकु " When
 Aja a descendant from the race of Ilahunda भेत्सृत्स्वजं ते कुम्भं अयोमुखेन shall
 pierce thy frontal hump by his iron-pointed arrow भिद् भिद्यति भिन्ने अभिदत्
 or अभैतुषीत् अभिभ विभेद विभिदे भेत्सृत्स्वजं भेत्सृत्स्वजे विभ । वपुर्महिम्ना then thou
 shalt be rejoined । ५ shall recover thy own bodily splendor वपुर्बलि पुनर्बलि
 पुनर्बलि वपुर्बलि वा अयोचनं अयुक्त वपुर्बलि वपुर्बलि वपुर्बलि वपुर्बलि वपुर्बलि ।

56a/ संमोचितं शापात् Being freed from the curse which had been
 inflicted on me मलवता वपुर्बलि by thee O powerful prince चिर whose
 appearance had been long prayed for by me प्रतिप्रियम् if I do not render
 you some service in return that may be agreeable to you कुम्भम् Pot of
 स करोति अकार्षीत् अकार करिष्यति छन । मे स्वपदोपलब्धिं then the attain-
 ment of my own (or natural) position वपुर्बलि would be in vain स्यात् Pot
 of वपुर्बलि वा वपुर्बलि वपुर्बलि ।

गान्धर्वमादत्स्व यत् प्रयोक्तुः
 न चारिद्विषा विजयश्च हस्ते ॥ ५७ ॥
 अनं ह्रिया मां प्रति यन्मुहूर्त्तं
 दयापरोऽभूः प्रहरन्नपि त्वम् ।
 तस्मादुपच्छन्दयति प्रयोज्यं
 मयि त्वया न प्रतिपेधरौक्ष्यम् ॥ ५८ ॥
 तथेत्युपस्पृश्य पयः पवित्रं
 सोमाङ्गवाया सरितो नृसोम ।
 उदङ्मुख सोऽस्त्वविदन्तमन्त्रं
 जग्राच्च तस्मान्निगृहीतग्रापात् ॥ ५९ ॥

57a/ मणे आदत्स्व O friend take or accept Imperat. Prop. 2 sing. of दा or दद दत्ते or ददते चदिन or चदिदिष्ट ददे or दददे वाग्नते or ददियते दत्त । समीपेन माम् मम वक्षन् my treasure is named *Simamāna* (or *Simamāna*) प्रदोश which is by discharge (or drawn in at pleasure by different conditions दत्त by virtue of which प्रदोश न च चरिद्विषा the discharger may not injure / a enemy's person विजयश्च as I get victory will be in his hand

58a/ अस्मं ह्रिया मां प्रति No reason for shame before me—don't be ashamed यत् मुहूर्त्तं प्रहरन् अपि *bec* as though strike me for a moment Pres Part. of च । दयापरं अभूः मम *bec* as have been (or felt) kind । तं your stroke has proved a benefit by my liberation from the curse अभूः ॥ king ॥ Part. or Aor. of भू भवति अभू अभू भविष्यति भूत । तस्मात् उदङ्मुख इति मयि therefore myself । उपस्पृश्य दत्त मया न प्रतिपेधरौक्ष्यम् the have seen of a reproach I did not (or) let it by

59a/ तथा इति Having, said he is an उपस्पृश्य I am, applied to

एवं तयोरध्वनि दैवयागान्
 आसेदुपोः सख्यमचिन्त्यहेतु ।
 एको ययौ चैत्रंरथप्रदेशान्
 सौराज्यरम्यानपरो विदर्भान् ॥ ६० ॥
 तं नखिवासं नगरोपकण्ठे
 तदागमाखण्डगुरुप्रचर्यः ।
 प्रत्युज्जगाम क्रयकैशिकेन्द्रः
 चन्द्रं प्रवृद्धाभिर्विवोर्मिमाखी ॥ ६१ ॥

his mouth by his hands : he performed *achemana* or purified his lips and mouth पर दधिवम् the holy water सीसेदुपया हरित् of the river sprung from the moon : ० the Nerbudda इयौ He the human moon, : ० the eminent man, Aja अस्मिन् expert in arms सद्गुरु with his face turned to the north कथम् received or accepted Perf of पच । अखण्डम् the incantation weapon तस्यात् from him liberated from the curer

60:2. एवं तयोः Thus of the two अध्वनि contracting fortuitously (or under a providential dispensation) on the way आसेदुपो 2 just or Perf part, genitive dual from आसद् असीदति आसद् असाद सप्तमिणि एव सेदिवान् । मध्यम् friendship from an unthought of (i. e. unexpected) cause एक one of the two ययौ went Perf of या । चैत्र to the site of Chaitraratha the garden of Kuvera kept by Chitraratha अथ the other सौराज्य रम्यान् to the well governed beautiful kingdom of Vidarbha.

61:1. ॥ नखिवासम् him stopping Perf part *locus sing* आ तिरणि अथात् तस्यो आसति स्निग्धः अस्निग्धः । नगरोपकण्ठे on the suburbs तदा the lord of Krathikasula, Bhoya, the king of Vidarbha तदागमाखण्डगुरुप्रचर्यं elated with exquisite delight at his arrival प्रत्युज्जगाम advanced to receive him उर्मिमाखी एव like the surgy ocean चन्द्रं प्रवृद्धजनि advancing with un-heaving surges at the spring tides to meet the moon

प्रवेश्य चैनं पुरमग्रयायो

नीचैस्तथोपाचरदपिंतश्रीः ।

मेने यथा तत्र जनः समेतः

वैदर्भमागन्तुमजं गृह्येशम् ॥ ६२ ॥

तस्याधिकारपुरुषैः प्रणतैः प्रदिष्टां

प्राग्द्वारवेदिविनिवेशितपूर्णकुम्भाम् ।

रम्यां रघुप्रतिनिधिः स नवोपकाय्यां

वास्यात् परामिव दशां मदनेऽध्युयास ॥ ६३ ॥

62st प्रवेश्य चैनं पुरम् And having made him enter the city अपयापो Bhoja going before or leading नीचैः तथा उपाचरन् he served him humbly in such a manner अपिंतश्रीः by whom (Bhoja) the ensigns of royalty were by way of compliment, delivered to Aja - Stenzler renders this "felicitate peditus." But Galanus translates it (more correctly as I think) "Hō polia edorato"—to whom, i. e. to Aja he presented many things मेने that people assembled there thought वैदर्भम् that the king of Vudarbha was the stranger or guest and Aja the lord of the house. उपाचरन् Imperf उपाचर 1st. conj चरति अचारीत् उपाचर अचरति चरति । मेने Perf. of मन 4 conj मन्वते अमस मेने मन्वते मन ।

63st. रघुप्रतिनिधिः the representative of Raghu । e Aja अध्युयास occu-
pied Perf. अधि वस 1st. conj वसति अवासीत् उवास वसति चरति । नव
उपकार्यः । रम्याम् the beautiful new Palace प्राग्द्वार which at its front
door had an altar with = pot full of water in it प्रदिष्टाम् which was
indicated तस्य अधिकारपुरुषैः प्रणतैः by his (Bhoja's) officers bowing down
वास्यात् as Kāma occupies the state which succeeds boyhood.

तत्र स्वयंवरसमाहृतराजलोकं
 कन्याललाम कमनोयमजस्य लिप्सोः ।
 भावावबोधकलुपा दयितेव रात्रौ
 निद्रा चिरेण नयनाभिमुखो बभूव ॥ ६४ ॥
 तं कर्णभूषणनिषोडितपीथरांसं
 शय्योत्तरच्छदविमर्दकृशाङ्गरागम् ।
 सतात्मजाः सवयसः प्रथितप्रबोधं
 प्राबोधयन्नुपसि वाग्भिर्दृढारवाचः ॥ ६५ ॥
 रात्रिर्गता मनिमतो वर मुञ्च शय्यां
 धान्ना द्विधैव ननु धर्जगतो विभक्ता ।

६४। तत्र there विना sleep भावावबोध like a female unable to under-
 stand the wishes of her consort चिरेण came late at night before the eyes
 अजस्य of Aja निद्रा the gang of निद्रा desirous of obtaining कमनीय
 कन्या सत्तात that wished for paragon of a maiden स्वयंवर on account of
 whose expected election of a husband there was an assemblage of kings

६५। तं him कर्णभूषण whose broad shoulders had been graced by
 his earrings शय्योत्तर the ornament decorations of whose body had been
 wiped off by the over-covering sheet of the bed प्रथितप्रबोध who was eminent
 in wisdom मनात्मजा the sons of minds सवयस his equals in age पदारवाच
 of excellent speech प्राबोधयन् aroused from sleep उपसि at dawn वाग्भि
 by their panegyric language as follows

६६। रात्रि रात्रि the night has passed मनिमता वर O thou the best
 among the intelligents मञ्च शय्या leave thy bed मुञ्च O son मुञ्चति मुञ्चने मुञ्चन्
 अमुञ्चत मोक्षति मोक्षते मुञ्च १ धू धान्ना the burden of the world ननु विभक्ता has

तामेकतस्तव विभर्त्ति गुरोर्विनिद्रः

तस्या भवानपरधुर्य्यपदावलम्बी ॥ ६६ ॥

निद्रावशेन भवताप्यनपेक्षमाणा

पर्य्युत्सुकत्वमवला निशि खण्डितेव ।

लक्ष्मोर्विनोदयति येन दिगन्तलम्बी

सोऽपि त्वदाननरुचिं विजहाति चन्द्रः ॥ ६७ ॥

तद्वत्पुङ्गवा युगपदुन्मिषितेन तावत्

सद्यः परस्परतुल्यमधिरोक्षतां द्वे ।

विनिद्रः *sleepless* refers to "thy father भवान् and you or your highness
तस्या अपर धुर्य्यपदावलम्बी *are in the place of its other bearer*

674L अनपेक्षमाणा *Lakshmi disregarding भवता अपि पर्य्युत्सुकत्वं her
attachment even to thee निद्रावशेन overpowered by sleep* refers to भवता ।
अवला *like a female deserted at night* and therefore embittered by
jealousy चन्द्र येन विनोदयति *the moon, with whom she Lakshmi has been
amusing herself to relieve her jealousy दिगन्तलम्बी he, too, the moon,
verging at the extremity of the horizon त्वदाननरुचिं विजहाति is giving
up the splendor, the representative of thy face—इति 3 coram जहाति अहासीत्
अही हासयति चीन ।*

688L तत् पञ्चगुणा *Therefore by the beautiful simultaneous opening
दे सद्यः अधिरोक्षता let the two obtain at once परस्परतुल्यं mutual comparison
or similitude तव चक्षुः the two, namely, thine eye चक्षुः प्रस्यन्दमानं without
which is rolling a delicate star or pupil, पद्म च and the lotus too*

प्रसृन्दमानपरुषेतरतारमन्तः

चक्षुस्तव प्रचलितक्षमरञ्च पद्मम् ॥ ६८ ॥

वृन्ताच्छ्रयं हरति पुष्पमनोकहानां

संहर्यते सरसिजैररुणाश्रुमित्रैः ।

स्वाभाविकं परगुणेन विभातवायुः

सौरभ्यमोसरिव ते मुखमास्तस्य ॥ ६९ ॥

तामोदरेषु पतितं तरुपञ्चवेषु

निक्षिप्तं हारगुलिकाविशदं हिमात्मः ।

आभाति लब्धपरभागतयाऽधरोष्ठे

लीलाक्षितं सदृशनाच्चिरिव त्वदीयम् ॥ ७० ॥

प्रचलितक्षमरं *wherewith* the black bee is moving round *अधिरीक्षता* Imperative dual वच् I conj *रीक्षति* *अवचत्* *रीक्षति* चट ।

69a1 *रिताहवायु* The morning breeze परगुणेन रंष्टु इव *desirous of obtaining, as it were, by means of other's virtues* सौरभ्य the sweet scent स्वाभाविक which is natural to or inherent in ते मुखमास्तस्य the air of thy mouth 1 o thy breath हरति *seizes* हृक्ताम from the stalk वच पुष्पम् धनीकहाना the loose flowers of trees संहर्यते and unites itself सरसिजैः with lotuses अरुणा श्रुमित्रैः opened by the rays of Aruna or rising sun वच् I conj हरति अशरीरं गदरं हरिष्यति वृत् । अञ्ज 4 conj वस्यते See V 51

* 70a1 *विन* *अथ* the dew water, dew drops *चक्षुस्तं* *dropped* तवपञ्चवेषु on the foliage of trees तामोदरेषु *rod inside* निधानं white as a transparent rod like of pearls, refers to dew drops आभाति *shines, appears* सः 2 conj सति *अभाषीन्* *बभौ* भास्यति वसतः । सत्य by obtaining excellence लदीय लीलाक्षित इव like thy unadorned smile अधरोष्ठे on thy lips सदृशनाच्चि *endowed with the brightness of thy teeth.*

यावत् प्रतापनिधिराक्रमते न भानुः
 अज्ञाय तावदरूपेण तमो निरस्तम् ।
 आयोधनायसरतां त्वयि वीर याते
 किंवा रिपूंस्तव गुरुः स्वयमुच्छिनत्ति ॥ ७१ ॥
 शय्यां जहत्युभयपक्षविनोतनिद्राः
 स्तम्बेरमा मुखरशृङ्खलकर्पिणस्ते ।
 येषां विभान्ति तरुणारुणरागयोगात्
 भिन्नाद्रिगैरिकतटा इव दन्तकोशाः ॥ ७२ ॥
 दीर्घेष्वमो नियमिता पटमण्डपेषु
 निद्रां विहाय वनजात वनायुदेश्याः ।

71st. यावत् भानु प्रतापनिधि while the sun, the repository of brilliancy
 न आक्रमते has not yet risen तमो 1 conj. ज्ञायति ज्ञायति ज्ञायते क्रमते चक्रमीत्
 अज्ञाय चक्राम चक्रमे अभिप्राति क्रम्यत क्राम् । अज्ञाय तामन् instantly/meanwhile
 तमो निरस्तम् in the darkness dispelled अदृक् by Aruna आयोधनायसरता अपि
 याते thou having undertaken the least in battles वीर O hero ! तव गुरु किं वा
 will thy father now रिपून् स्वय उच्छिनत्ति himself destroy the enemy उन् विद्
 72nd. विभान्ति विभो अविन्दन् अचैत्मीन् अश्लिष्य विच्छेद विच्छिदे वत्स्यति
 वेत्स्यत विद् ।

72nd. ते तम्बेरमा thy elephants उभय having overcome sleep by changing
 both sides मुखरशृङ्खलकर्पिण drawing their clanging chains गच्छा गच्छति
 are leaving their beds पृष्ठा 31] वा 3 conj. गच्छति अचैत्मीन् वत्स्यति वीर ।
 येषां whose दन्तकाणां bull-like tusks अदृक् with the recent light of the
 young or the old 813 on them विभान्ति are shining appearing भिन्नाद्रि as
 if they had cleft asunder the red mineralled peaks of a mountain

वक्त्रोत्थाणा मलिनयन्ति पुरोगतानि
 लेह्यानि सैन्धवशिलाशकलानि वाचाः ॥ ७३ ॥
 भवन्ति विरलभक्तिर्ज्ञानपुष्पोपहारः
 स्वकिरणपरिवेपोद्भेदशून्याः प्रदीपाः ।
 अयमपि च गिरं नस्त्वत्प्रबोधप्रयुक्ताम्
 अनुवदति शुकस्ते मञ्जुवाक् पञ्जरस्थः ॥ ७४ ॥
 इति विरचितवामिर्वन्दिपुत्रैः कुमारः
 सपदि विगतनिद्रस्तत्पमुज्ज्वलाञ्चकार ।

73rd क्षसी वाचा *these horses* वक्त्रोद्देशा *of the country of Vandyu or Persia*, मलिनयन्ति *lie in* होर्षेण पटनपदेषु *in large thatched or milken portions* निद्रा रिचाय *having given up sleep* वक्त्राय *O thou lotus-eyed* ॥ ७३ ॥
 मलिनयन्ति *are soiling* वक्त्रोद्देशा *by the warmth of their mouths* ॥ ७३ ॥
 लेह्यानि *the bits of rock salt* प्रदीपानि *placed before them* लेह्यानि *for them to lick* ॥ ७३ ॥
 इति *here cites an authority maintaining that salt is a good thing for horses in the morning —*

पूर्वाह्णकाले वाचायाः प्रायज्ञो लवणं दितम् ।

शूलमोचयिष्यन्त्यु लवणं सैन्धव वरम् ॥

74th क्षान्तपुष्पोपहारः *flowers presented to thee are withering* भवन्ति *and are becoming* विरलभक्तिः *loose in texture* प्रदीपाः *the lamps* स्वकिरणपरिवेपो
 उद्भेदशून्याः *are become cold or dim by the throbbing of the halo of their rays* अप चपि शुक वे *and thus thy parrot too* मञ्जुवाक् *says in* पञ्जरस्थः *remaining in its cage* अनुवदति *is repeating after us* न तिर *our words* तत्प्रबोध प्रयुक्ता *used for awakening thee* वद ॥ ७४ ॥
 वदति *whenever* उवाच *when he said* उवाच *when he said* उवाच *when he said*

75th इति *Thus* कुमारः *the prince* विरचितनिद्रा *his sleep* लेह्यं *removed*
 वन्दिपुत्रैः *by the sons of* वन्दे *virchit* वाचा *as eating in well*

मदपटु निनदद्भिर्वीधितो राजहंसैः

सुरगज इव गाङ्गं सैकतं सुप्रतीक ॥ ७५ ॥

अथ विधिमवसाय्य शास्त्रदृष्टं

दिवसमुखोचितमञ्चिताक्षिपत्त्वा ।

कुशलविरचितानुकूलवेषः

क्षितिपसमाजमगात् स्वयंवरस्थम् ॥ ७६ ॥

इति श्रीरघुवंशे महाकाव्ये कालिदासकृतौ अजस्रय-

वराभिगमनो नाम पञ्चमः सर्गः ।

or measured language उपदि सम्भाषकार instantly left his bed सुप्रतीक एव like as Supratish सुरगज the elephant of the gods गाङ्गं सैकत leaves the sand-banks of the Ganga वीधित when assailed राजहंसैः by geese or rather swans मदपटु निनदद्भिः uttering their sweet notes in their hilarity

76s. अथ अवसाय्य having finished causal indeel part. अथ सो 4 conj अति अघात् अघाघोत् सौ नाम्नि निन । विधि शास्त्रदृष्टं the ritual found or taught in the Śāstras दिवसमुखोचित proper for the commencement of the day—the morning duties अक्षिपत्त्वा Aja, with beautiful eye-lashes कुशल विरचितानुकूलवेष having dressed properly with the help of expert servants अगात् went for २ 2 conj इति अगात् इषाय ररति । क्षितिप समाज to the assembly of kings स्वयंवरं congregated on the occasion of the election of a bridegroom by the bride, the princess of Vidurba. •

पष्ठः सर्गः ।

स तत्र मञ्चेषु मनोज्ञवेशान्
 सिंहासनस्थानुपचारवत्सु ।
 धैमानिकानां मरुतामपश्यत्
 आहूतलीलाम् नरलोकपालाम् ॥ १ ॥
 रतेर्गृहीतानुनयेन कामं
 प्रत्यर्पितस्त्राङ्गमिवेश्वरेण ।
 काकुत्स्थमालोकयन् नृपाणां
 मनो बभूवेन्दुमतीनिराशम् ॥ २ ॥

1st स तत्र *There he, Aja, अवसत्* and *I sang Imperf Lang* of इति पश्यति चन्द्राक्षीत् ~~अवसत्~~ अदर्शन् ददर्श इत्यदि दृष्ट । नर *the rulers of the human world*, कङ्ग मनोज्ञ *having fascinating dresses* सिंहासनस्थान् *enthroned* मञ्चेषु *each on his allotted dais* उपचारवत्सु *fitted with regal furniture* आहूत *possessed of the splendor* देवानिवाणा *of gods on heavenly cars* .

2nd नृपाणां मन *the minds of the kings* काकुत्स्थ *looking* ॥ *Kakutstha, Aja, काम प्रत्यर्पित* the picture of Kama himself *having his body restored by* शिव *as if accepting the supplications of Kṛt* नमः *became hopeless of Indramati's Fief (Lst.)* ॥ २ ॥ अगति *अगति* भविष्यति भूत ।

वदर्भनिर्दिष्टमसौ कुमारः

कृत्रेण सोपानपथेन मञ्चम् ।

शिलाविभङ्गैर्मृगराजशव-

स्तुङ्गं नगोत्सङ्गमिवासुरोह ॥ ३ ॥

परार्द्धनवर्णास्तरणोपपन्नम्

आसेदिवान् रत्नधदासनं सः ।

भूयिष्ठमासीदुपमेयकान्ति-

र्मयूरपृष्ठाग्रयिणा गुह्येन ॥ ४ ॥

तासु त्रिया राजपरम्परासु

प्रभाविशेषोदयदुर्निरीक्ष्यः ।

3sl अजी कुमार That prince Aja कृत्रेण by means of well constructed steps मञ्चम् चादरोह got up to the dais वैदर्भं pointed out by the king of Vidarbha मृगराजशव like a young lion स्तुङ्ग getting up to a high mountain peak शिला by means of fractures of rocks इव रोहति अरुहन् (Vedic अरुहन् Pan. III 1 59) रोहति इट ।

4sl रत्न on a jewelled seat परार्द्धं fitted with coverings of various excellent colours स आसेदिवान् he sat down perf part. or कस्य masculine of सद् रोहति अरुहन् मृगाद् अरुहन् सेवयति सप्त । mis आसेदिवान् fem आसेदुषी । आसीत् he was, Imperf Lang of अप आसि स सनि । भूयिष्ठ extremely उपमेय comparable : e similar in beauty, मयूर with Kartikēya riding on his peacock—i e Aja seated on the throne looked as handsome as Kartikēya on his peacock

5sl तासु राजपरम्परासु in those rows of kings, त्रिया by Lakshmi, the goddess of fortune and beauty सदृशया आत्मा अरुहन् विवक्त her own self

सहस्रधात्मा व्यरुचदिभक्त
 पयोमुचा पङ्क्तिषु विद्युतेव ॥ ५ ॥
 तेषां महाहर्षासनसंस्थितानाम्,
 उदारनेपथ्यभृतां स मध्ये ।
 रराज धाम्ना रघुसुनुरेव
 कल्पद्रुमाणामिव पारिजातः ॥ ६ ॥
 नेत्रप्रजा पौरजनस्य तस्मिन्
 विहाय सर्वान् नृपतीन् निपेतु ।
 मदोत्कटे रेचितपुष्पवृक्षा
 गन्धद्विपे कन्य इव द्विरेफा ॥ ७ ॥

appeared divided into thousand forms पयोमुचा like lightning in rows of
 clouds प्रभाविषे being hard to be looked at because of the appearance
 of peculiar dazzling effulgence अरुचम् Aor (Laug) of रघु रीचते अदीविह
 and अरुचम् वरुषे रीचियते वरिष ।

६। तेषां मध्ये in the midst of them, the king महाहर्षा seated on
 most excellent seats उदार wearing splendid garments च रघुसुनुरेव he
 the son of Raghū, i. e. Ajāmahar राजा शशा shone by his majesty परि,
 Lat. of राज राजति राजते अराजोन् अराजिह रराज रेने राजियति राजियत
 • राजित । कल्पद्रुमाणा like the divine pāryūṭa among the celestial trees

७। नेत्रप्रजा the rows of eyes पौरजनस्य of the citizens तस्मिन् निपेतु
 fell on him परि Lat. ३ pl of रत रति अरुचम् पपात वेवतु वरिषति पति ।
 विहाय सर्वान् नृपतीन् leaving all other kings Indecidable part of रा
 ३ cony अराजि कविन अरोव अरति Imp २ sing अरोवि कविदि अरादि
 अरातीन् वेवत् आरति रोग । द्विरेफा = black bees रेचितपुष्पवृक्षा leaving

अथ स्तुते वन्दिभिरन्वयज्ञैः
 सोमार्कवंशे नरदेवलोके ।
 सञ्चारिते चागुरुसारयोनी
 धूपे समुत्सर्पति वैजयन्ती ॥ ८ ॥
 पुरोपकण्ठोपवनाश्रयाणां
 कलापिनामुद्गतनृत्यचेतौ ।
 प्रध्मातशङ्खे परितो दिगन्तान्
 त्वर्यस्वने मूर्च्छति मङ्गलार्थे ॥ ९ ॥

flower plants गन्धह्रिष पक्षे fall on wild scented elephants मदीन्द्रे on the opening of the temporal fluid.

8a/ अथ स्तुते नरदेवलोके सोमार्कवंशे Then on the kings sprung from the moon and the sun having been lauded वन्दिभिः अन्वयज्ञैः by bards expert in genealogy स्तु स्तुति स्तुति स्तुते अस्मदीन् अस्तुत मुद्यान् मुद्युते स्तुति स्तुति स्तुत । अगुरुसारयोनी धूपे च and on the fume of incense produced from the substance of aloes सञ्चारिते being spread around—causal part of चम् चर चरति अस्मदीन् अस्मिन् । समुत्सर्पति वैजयन्ती and coiling above the flags—present part loc. sing. of उप सर्पति अस्मदीन् अस्मदीन् अस्मदीन् अस्मदीन् । The sentence is not completed before the 10th sloka

9a/ परितः All around मङ्गलार्थे auspicious or solemn त्वर्यस्वने दिगन्तान् मूर्च्छति trumpet sound extending to the extremities of the cardinal points pres. part. loc. sing. of मूर्च्छं मूर्च्छति अमूर्च्छं मूर्च्छं मूर्च्छति मूर्च्छति । प्रध्मातशङ्खे among which was the blowing conch उद्यन् the cause of the excited dance कलापिनां of peacocks पुरोपकण्ठे dwelling in the gardens adjoining the city or Palace

मनुष्यवाह्यं चतुरस्रयानम्
 अध्यास्य कन्या परिवारशोभि ।
 विवेश मञ्चान्तरराजमार्गं
 पतिंवरा क्लृप्तविवाहवेया ॥ १० ॥
 तस्मिन् विधानानिश्चये विधातुः
 कन्यामये नेत्रशतैकलक्ष्ये ।
 निपेतुरन्तःकरखैर्नरेन्द्राः
 देहैः स्थिताः केवलमासनेषु ॥ ११ ॥
 तां प्रत्यभिव्यक्तमनोरयानां
 महीपतीनां प्रणयाग्रदूतयः ।

10a: कन्या the maiden, Princess Indumati यदि पर about to select
 a husband क्लृप्तविवाहवेया decked in wedding dress अध्यास्य having sat
 Indocl part of अवि चाप 2 con; चास्ते, 3 pl चापते 2 sing चास्ते चासिह
 चापाहस्ते चासिहस्ते pres part. चासीन् past part चासित । चतुरस्रयान on a
 quadrangular vehicle or Sedan मनुष्यवाह्य carried by men, परिवारशोभि
 splendidly escorted by attendants विवेश entered perf of विष् 0 con;
 विभति अविषत् वेत्यति विह । मञ्चान्तर राजमार्ग the royal way between
 the platforms

11a: तस्मिन् In that विधानानिश्चये कन्यामये most excellent virgins
 • त्रेकान विधातु of the Creator नेत्रशतैकलक्ष्ये "the one point to which
 hundred eyes were directed निपेतु अनेन्द्रा the kings fell अनन्तरै by
 means of their minds or hearts, perf 3 pl of पत पतति अतत् पता
 पतिष्यति पतितः । देहैः केवल only by means of their bodies स्थिता आसनेषु
 they remained in their seats Their bodies remained on their thrones
 but their hearts were in the princess Indumati

प्रवालशोभा इव पादपानां

शृङ्गारचेष्टा विविधा बभूवुः ॥ १२ ॥

कश्चित् कराभ्यामुपगूढनालम्

आलोलपत्राभिहतद्विरेफम् ।

रजोभिरन्त परिवेषयन्धि

लीलारविन्दं भ्रमयाच्चकार ॥ १३ ॥

विम्वस्तमंसादपरो विलासी

रत्नानुयिह्वाद्भदकोटिलग्नम् ।

प्रालम्बमत्कुक्ष्य यथायकाशं

निनाय साचीकृतचारुवक्त्रं ॥ १४ ॥

12st सचोपनीया *Of the kingly* सा प्रति अभिषक्त समीप्यानां *whose desires* became developed or grown for her—to have her प्रव्यापदस्य *as the first* indicators of love शृङ्गारचेष्टा *various amatory efforts* took place or manifested themselves प्रवाल *like the issue of small shoots in trees* बभूवुः perf 3 pl of भू 1 conj भवति अभूत् बभूव सक्रियति भूत ।

13st कश्चित् *one* king भ्रमयाच्चकार *was turning round* लीलारविन्दं *his sportive lotus* कराभ्याम् *उपगूढनाल* the stalk being held by his two hands आलोलपत्राभिहतद्विरेफ *in which the black bees were struck by the revolving petals* रजोभि *within which a circle was formed by the pollen*

14st अपर विलासी *Another flirt* साचीकृत *obliquely turning his* handsome face उद्गूढ्य *having extruded* Indrel part of कृप 1 conj कर्षति अकाचीत् अकाचीत अलङ्घत् चकर्षे छट । प्राप्तम् *his wealth* रिधसम् *श्रमान्* slipped from his shoulder रत्नानुयिह्वा *and stuck to the extremity of his bracelet* set v 1th genus यथायकाशं *निनाय* set 1st ॥ its own place Perf 3 sing नी भवति अनैदीत् निनाय नेषति नीत ।

आकुञ्चिताग्राङ्गुलिना ततोऽन्य ।
 किञ्चित्सुभावर्जितनेत्रशोभ ।
 तिर्यग्भिसंसर्पिनस्तुप्रभेण
 पादेन हैमं विलिलेख योठम् ॥ १५ ।
 निवेश्य वामं भुजमासनाद्धं
 तत्सन्निवेशादधिकोन्नतासः ।
 कश्चिद्विषृत्तविकभिन्नधारः
 सुहृत्सुमाभापण्यतत्परोऽभूत् ॥ १६ ॥
 कुशेनयाताम्रतलेन कथितं
 करेण रेखाध्वजलाञ्कनेन ।

15a। तत अन्य Another—a different king किञ्चित् glancing a little his handsome eyes विलिलेख was scratching perf 3 sang of लिख 6 song हियति चलेखेन चक्रियति लिखित । हैम योठ the golden footstool पादेन with his foot आकुञ्चित of which the tips of the toes were a little contracted refers to पादेन । तिर्यक् भिसर्पि नस्तुप्रभेण and the splendor of the nails appears as oldly as

✓ 16a। कथित् Another king निवेश्य वाम भुज setting his left arm आसनाद्धं on one half or side of his seat इत् सद्विवर्त and by that setting the shoulder being somewhat more up-raised विन thereby his necklace being loosely pendulous on his turned neck सुहृत् became silent on talking with his friend on the left

18a। उल्लोच्य उदीरयाताम्र another king sportively cast up करेण with his hand कृशाय आताम्रतलेन the concave or palm being of a copper

असौ शरण्या शरब्धोन्मुखानाम्

अगाधसत्त्वो मगधप्रतिष्ठः ।

राजा प्रजारञ्जनलब्धवर्ण

परन्तपो नाम यथार्थनामा ॥ २१ ॥

कामं नृपाः सन्तु सद्यश्चोऽन्ये

राजन्वतोमाङ्गरनेन भूमिम् ।

नक्षत्रनाराग्रहसङ्कुलापि

ज्योतिष्मती चन्द्रमसैव राविः ॥ २२ ॥

an! the Latin and Greek translators all connect वुवत् with अदत् but it may also be taken with वदत्तम् । वुवत् वदत्तम् eloquent like a male—that is, endowed with masculine eloquence The Greek translator seems indeed to incline to this view—for without giving a separate rendering for वदत्तम् he renders the last word “except Gothic *l'leul andiské*—spoke with masculine voice

21st *असौ राजा* This king शरब्ध is the protector of all who look up to him for protection अगाधसत्त्व of a nature unfathomable मगधप्रतिष्ठ a resident of Magadha राजा skilled in (or renowned for) delighting his subjects वरुण by name Parantapa [which means the slayer of enemies] significantly so named

— 22nd कामं वृषा Let there be (we grant it) “other kings by thousands राजन्वतो but they say that the earth has a monarch only in him—a well governed and saved from anarchy only by him रावि The night नक्षत्र though endowed with stars special and general and planets is yet possessed of light only because of the moon The special stars are the 27 lunar mansions—*Asvini Bharani* &c

क्रियाप्रवन्धादयमध्वराणाम् ,

अजममाहृतसहस्रनेत्र ।

शच्याश्चिरं पाण्डुकपोलसम्भ्रान्

मन्दारशृङ्गानलकाञ्चकार ॥ २३ ॥

अनेन चेद्दिक्सि गृह्यमाणं

पाणिं वरेण्येन कुरु प्रवेशे ।

प्रासाद्यातायनमंश्रितानां

नेत्रैस्सर्वं पुष्पपुराङ्गनानाम् ॥ २४ ॥

23rd सर्ग The prince क्रियाप्रवन्तः because of the constant performance of sacrificial ceremonies अजम माहृतः being one by whom the thousand-eyed Indra was incessantly enticed पण्डुकपोलः the locks of Sack. In his wife पाण्डुकपीलसम्भ्रान् pendent on her pallid cheeks because of her husband's constant absence from home चिरं मन्दार long desirous of Mandra flowers. Lakshmi Indra's palace used to decorate their hair with those celestial flowers. Indra's wife had to abstain long from this decoration because of his incessant absence in Magadha. A lady was forbidden to decorate herself in her husband's absence as told us appears from a passage quoted by Mallinātha.

श्रीकृष्णः शरीरमन्वहं समाजं व्यदहन्मम ।

दाम्पत्यं वृत्तयेदं दमं त्यजेत् श्रीवितमर्तवा ।

24th इत्यसि If you wish, इव, इत्यसि वैशेष्ये हरेव इत्यसि इह यदि your hand will have to be secured from you एवं एवं मम इति (imp. 2 & 24th, चन्द्रोऽयं अहं पश्योपनि मयोव । अवन वरयेत् by this delightful prince प्रवेशे then on thy entrance into his capital नृप मोक्षः thou shalt make or become मेघोऽयं the finishing of the eye upon it is

एवं तयोक्ते तमवेक्ष्य किञ्चित्

विधंसिदूर्वाङ्गमधूकमान्ना ।

अङ्गुप्रणामक्रिययैव तन्वी

• प्रत्यादिदेगैरुमभाषमाणा ॥ २५ ॥

तां सैव वेचयदृणे नियुक्ता

राजान्तरं राजसुतां निनाय ।

समीरणोत्थेव तरङ्गनेखा

पद्मान्तरं मानमराजर्चसीम् ॥ २६ ॥

जगाद चैनामयमङ्गनायः

• सुराङ्गनाप्रार्थितयौवनयोः ।

females of Pundarikāsa Pataliputra प्रत्यादिदेगैरुमभाषमाणा ॥ २५ ॥
looked at him, in her Park *अङ्गुप्रणामक्रिययैव तन्वी* *Indumala* having
her wreath of Madhuka flowers marked with Durva grass being a little
displaced अङ्गुप्रणामम् *only with a bow in an erect posture तन्वी* *प्रत्यादिदेगैरुमभाषमाणा*
the slender one (Indumala) rejected him अभाषमाणा *not speaking a word*

25st *मेव वेचयदृणे नियुक्ता* *She Sundarī*, appointed to hold the cane,
the porteress of the seraglio always held a cane राजान्तरं *led the*
Princess to another king अन्तरायेन *like as a row of waves raised by*
the wind अङ्गना *takes the female ascus of the lake Nidāsa to*
another lotus

26st *सुराङ्गना* *This is the lord of Anga whose youthful beauty had*
been created by divine females *There is a story that this king of Anga*
had once rejected to the celestial court of Indra when the Aprakṣa

विनीतनागः किञ्च ब्रजकारैः
 ऐन्द्रं पदं भूमिगतोऽपि भङ्गते ॥ १० ॥
 अनेन पर्यासयताश्रुविन्दून्
 मुक्ताफलखूनतमान् स्तनेषु ।
 प्रत्यर्पिताः शत्रुविनासिनोनाम्
 उन्मथ्य हृत्त्रेण विनैव वाराः ॥ १८ ॥
 निसर्गभिन्नास्पदमेकमंस्वम्
 अस्मिन् द्वयं श्रेष्ठं मरस्वनी च ।
 कान्त्या गिरा बभूवतया च योषया
 त्वमेव कान्त्यापि मयोस्तनीया ॥ १९ ॥

अथाङ्गराजादवतार्य चक्षुः
 याचोति जन्याभवदत् कुमारो ।
 नासौ न काम्यो न च वेद सम्यक्
 द्रष्टुं न सा भिन्नरुचिर्चि लोक ॥ २० ॥
 ततः परं दुष्प्रसहं दिपङ्गि-
 नृपं नियुक्ता प्रतिहारभूमौ ।
 निदर्शयामास विशेषदृश्यम्
 इन्दुं नवोत्थानमिवेन्दुमत्यै ॥ २१ ॥
 अयन्तिनायोऽयमुदग्रवाङ्ग-
 र्धिशालवत्तास्तनुवृत्तमध्याः ।

king Wealth and learning though they are not naturally found joined
 in the same person are united here—in the king of Anga. काम्यः And
 thou O blessed girl, art by virtue of thy beauty and thy truthful and
 agreeable accents fitted to become the third.

30th अथाङ्गराजान् Then having taken off her eyes from the king
 of Anga अयम् the princess said to her maid दादि Get on ! नासौ न काम्यः
 Not that the king of Anga was not a delectable person, nor that the
 princess did not know how to make sufficient inspection भिन्नरुचिः But
 they are of different tastes

31st ततः परं Then Samandā appointed to the situation of por-
 teress pointed out to Indumatī another king whom his face dared not
 endure or withstand विशेषदृश्यम् fit to be especially observed इन्दुः like
 the moon newly risen

32nd अयम् Samandā says 'This is the lord of Avanti, उदग्रवाङ्गः
 with large arms विशालवत्ता broad-chested तनुवृत्तमध्याः slender and circular

आरोप्य चक्रधममुष्णतेजा
 त्वद्रेव यत्नोन्निखितो विभाति ॥ ३५ ॥
 अस्य प्रयाणेषु समग्रशक्ते
 अग्रेसरैर्वाजिभिरुत्थितानि ।
 कुर्वन्ति सामन्तशिखामणीनां
 प्रभाप्ररोहास्तमयं रजांसि ॥ ३६ ॥
 असौ महाकालनिकेतनस्य
 वसन्नदूरे किल चन्द्रमौले ।
 तमिवपक्षेऽपि सद्यः प्रियाभिः
 ज्योत्स्नावतो निर्वशति प्रदोषान् ॥ ३७ ॥

rotated आरोप्य चक्रधमम् उष्णतेजा It appears like the sun placed on a
 lathe indeed last causal of ३५, राजन् चरन् चरिष्येति चरु causal
 राजपति or राजपति । महा by the Divine architect, Vishwakarma चरीषि
 विन and carefully polished as it were. It is said that Vishwakarma had
 polished the sun on a turning machine at the request of his daughter
 who was unable to endure the fierce rays of the sun for her husband ।

33rd अमर उदाचल समपराज In the marches of the great powerful
 prince Amara described power as three fold arising 1st from the body
 2nd from energy 3rd from a cool mind [अमर उदाचल समपराज] अमर
 the dust raised by the chariot and guard दूषिताम् as the disjunc-
 tiveness of every ray of light from the great gems of the surrounding
 kingdom & the surrounding kingdom is overthrown by the sun, the sun is

34th महाकालनिकेतनस्य वसन् He lived very far from the town
 created by the hand of Mahadev । त्वद्रेव यत्नोन्निखितो विभाति
 नखति चरितः । तमिवपक्षेऽपि सद्यः प्रियाभिः the name

अनेन यूना सह पार्थिवेन
 रम्भोरु कच्चिन्मनसो रुचिस्ते ।
 सिप्रातरङ्गानिन्नकम्पितासु
 विहर्तुमुद्यानपरम्परासु ॥ ३५ ॥
 तस्मिन्नभिद्योतितवन्सुपद्मे
 प्रतापसंशोपितश्वुपदे ।
 बबन्ध सा नोत्तमसौकुमार्या
 कुमूदनी भानुमतीव भावम् ॥ ३६ ॥
 तामथनस्तामरसान्तराभाम्
 अनूपराजस्य गृणैरनूनाम् ।

of the moon, enjoys moonlight evenings (from the crest of the neighbouring Siva) with his wives निर्विशति 6 conj अविचन् दिवेश वेष्टति विष्ट ।

35st अनेन यूना With this young king Iustre ring of पुराण । अविचन् सनस एषि ॥ is there a demerit of thy mind विशा to sport in the rows of gardens, the trees of which are shaken by the breeze from the waves of Sipra

36st तस्मिन् अमिद्योतित In him, the brightener of his lotus like friends प्रताप and by his prowess the scourer of his maid like foes बबन्ध सा न अमममौकुमार्या Indumati, herself like the* soft Kumardina lover of moonlight, and exquisitely tender in her limbs did not fix her affection like a bhavanuati or a solar natured maiden, fond of the sun. एव 9 conj यथाति अमानसो, बबन्ध अमममवि यद ।

37st मा अपम माधरमान्तराभा Sanandā having led her, bright as the inside of a lotus, before the king of Anupa, the well watered country

विधाय सृष्टिं लब्ध्वा विधातुः

जगाद भूय सदतीं सुनन्दा । ३७ ॥

* संग्रामनिर्विष्टसहस्रबाहु-

रष्टादशक्षोपनिखातयूप ।

अनन्यसाधारणराजशब्दे।

बभ्रुव योगी किल कात्तवेर्य्य । ४८ ॥

अकार्यचिन्तासमकालमेव

प्रादुर्भवंत्यापधरः पुरस्तात् ।

अन्तर्गतेष्वपि य प्रजानां

प्रत्यादिदेशाविनयं विनेता । ३८ ॥

ज्याबन्धनिष्पन्दभुजेन यस्य

विनि श्वसदक्षपरम्परण ।

एके चरुनाम *not deficient* i.e. abounding in all *merits* qualifies her i.e. Indumatī. एव *सर्वेषां विषय* that *limitless* extension of *love*, i.e. to her, i.e. Indumatī *अथ अपर* spoke to the *non-existent* maiden Indumatī.

39d. सम्राट् It is said there was formerly a despot named हर्ष who had possession of a thousand arms in both बुद्ध and है had several artificial states in the islands बुद्ध and who had a title to the appellation of "king" such as no other ruler had.

3rd. विना He was a governor *अर्थात्* who at the very moment of an evil or vicious thought in the minds of his subjects *प्रदुर्गम* appearing in front, bow in hand *अभ्यर्चयेत्* even in the internal organs the fear of his subjects *प्रदृष्टेन चरितेन* pervades all around.

कारागृहे निर्जितवासवेन
 लङ्केश्वरेणोपितमाप्रसादात् ॥ ४० ॥
 तस्मान्वये भूपतिरेप जातः
 प्रतीप इत्यागमबृहत्सेवो ।
 येन त्रियः संश्रयदोषहृदं
 स्वभावलोलेत्ययमः प्रवृष्टम् ॥ ४१ ॥
 आयोधने कृष्णगतिं सत्तामस
 अवाप यः क्षत्रियकान्तराक्षिम् ।

40st यत्र कारागृहे In whose prison where there was a residing,
 भावसाक्षेण of यत्र ; लङ्केश्वरेण by the Lord of Lanka, Ravana, who was
 there a captive आप्रसादात् until Kartyavirya's grace : ० during his
 pleasure आदत्तः whom one became motionless on the tying of the bow
 string refers to Ravana विनिवृत्तः breathing hard with the row of his
 ten hairs, refers also to Ravana विजितः by whom Indra himself had
 been conquered, refers likewise to Ravana.

41st तस्मै अन्वये In his race अपति एव this king Pratapa by name
 was born आगमबृहत्सेवो who honoured or associated with elders ripe in
 vedic knowledge येन प्रवृष्टम् by whom was exposed all past pass. part of यत्र
 '2 cony माहे यत्र : माहेति गजनि अक्षरार्थे अक्षरार्थे मयाहे मयाहे
 माहेति यत्र : स्वभावलोले रति अयम the degree of being naturally
 'fickle' यत्र मयाहोवदः attributed to the goddess of fortune but is
 reality attaching to the faults of the subjects of her bounty

42nd यः Who, Pratapa लब्धवति यत्राप अवाप having in little got
 less as his ally यत्र आप क्षात्रेण आश्रित यमुर्विष आश्रित आह आप ।
 यत्र मिता the sharpened or keen edge of Rama's : ० Parashuram's are
 'चन्द्रिकास्तपि' which had proved the destructive night, : ० the extreme

धारां शितां रामपरश्वधस्य

सम्भावयत्युत्पलपत्रसाराम् ॥ ४२ ॥

अस्याङ्गलक्ष्मीर्भव दीर्घनाहोः

माहिष्मतीवप्रणितम्बकाञ्चीम् ।

प्रासादजालैर्जलवेणिरम्यां

रेवां यदि प्रेक्षितुमस्ति कामः ॥ ४३ ॥

तस्याः प्रकामं प्रियदर्शनोऽपि

न स क्षितिशो रुचये बभूव ।

शरत्प्रमृष्टाम्बुधरोपरोधः

अशोष पर्याप्रकलो नलिन्याः ॥ ४४ ॥

सा इहरसेनाधिपतिं सुषेणम्

उद्दिश्य लोकान्तरगीतकीर्त्तिम् ।

nator of the Kishkinyas सम्भावयति अयस्यवत्सारः he Pratapa reckons of no greater strength than a lotus-leaf

43rd अथ अङ्गलक्ष्मीं यव Be thou the Lalashmi in his arms यदि प्रेक्षितुं if thou hast a desire of seeing प्रासादजालैः through the windows in his palace जलवेणोरम्या the river Reva or Nerbudda beautiful in its watery torrents flowing like a hose by the ramparts of Mahishmati.

44th सः क्षितिशो That lord of the earth or king प्रियदर्शनं अपि though amiable in appearance तस्याः प्रकामं रुचये न बभूव did not come up sufficiently to her taste or choice शरत्प्रमृष्टाम्बुधरोपरोधः as the full moon even when the covering of clouds is off in autumn नलिन्याः comes short of the choice of the lotus

आचारशुद्धोभयवंशदोषं

शुद्धान्तरच्या जगदे कुमारी ॥ ४५ ॥

नीपान्वय पार्थिव एष यन्वा

गुणैर्यमाश्रित्य परस्परेण ।

सिद्धान्तरमं शान्तमिवेत्य.सत्यै

नैसर्गिकोऽप्युत्पद्यते विरोध ॥ ४६ ॥

यस्यात्मगेहे नयनाभिरामा

कान्तिर्हिमांशोरिव सन्निविष्टा ।

45st. शुद्धान्तरच्या By the keeper of the Seraglio Sunandā पुणेय चरित्य referring to Sushena, शूरसेनाचरित the lord of Surasena सीतानर whose fame was the theme of songs even in other worlds आचार who by his conduct became the light of both pure races paternal and maternal, या कुमारी जगदे that princess Indumati was thus addressed गद इदंति अगादीन् अगदीन् जगद इदित् ।

46st. नीपान्वय पार्थिव एष यन्वा Thus being a devout performer of sacrificial duties is of the race of Mīna य आश्रित्य in whom taking refuge परस्परेण नैसर्गिक अपि विरोध even the natural opposition to each other उत्पद्यते has been given up or relinquished सूत्र 6 and 4 conj. यजति यजते अथादीन् अहह यजति यजते यजति यजते अह । गुणै by collecting virtues or qualities पिद्वान्वय as by antagonist animals on reaching the tranquil hermitage of a Rishi. एत इदंति एत इति अगात् एषा य एषति एत ।

47st. एष कान्ति Whose beauty i. e. agreeable appearance आभनेहे in his own house यस्याभिरामा remains delightful to the eye हिमांशो इव like that of the moon येनैव but his glory or brightness रिपुर्विन्दतु in company

द्वर्थाग्रसंरुद्धदृष्टाङ्कुरेषु

तेजोऽविपद्यं रिपुमन्दिरेषु ॥ ४७ ॥

यस्यावरोधस्तनचन्दनानां

प्रक्षालनाहारिविहारकाले ।

कलिन्दकन्या मथुरां गतापि

गङ्गोर्मिससक्तजलेव भाति ॥ ४८ ॥

अस्तेन ताच्यात् किल कालियेन

मणिं विद्वष्टं यमुनौकसा य ।

of his enemies दृष्टाङ्कुरेषु where fronts or tops of mansions are filled with blades of grass, the country being desolated अविपद्य is not endurable—too fierce for people to stand it

48st यस्य अवरोध ४५ the washings of sandal paste from the bodies of females of whose seraglio कालिविहारकाले at the time of their amusing themselves and bathing in the water कलिन्दकन्या the daughter of Kalinda, i e the river Jamuna मथुरां गता अपि though flowing at Mathura, भाति appears गङ्गा जर्मिससक्तजला as having waters already joined with the waves of Ganga. The Jamuna waters are represented as black and the Ganga waters as white—although the confluence of the two rivers is at Allahabad yet the washings of sandal paste referred to makes the Jamuna waters look like Ganga water even at Mathura भाति अभासीन् अभी भास्यति नात ।

49st यः Who १० Sushena दद्यात् holding १० wearing Pres part Prop या दद्याति यत् दधति यत्ने दधते यच्च अद्यान् अधिन अधिवत् दधी दधे धाम्यति ते पिता but with preposition आदाय दत्त । मणि the jewel or diamond विद्वष्ट which had been relinquished कालियेन by the serpent Kaliya यमुनौकसा उदङ्ग in the Jamuna अस्तेन नाच्यात् afraid of Garuda

वक्षःस्थलव्यापिरुचं दधान
 सकौस्तुभं ज्ञेयतीव कृष्णम् ॥ ४८ ॥
 सम्भाव्य भर्तारममुं युवानं
 मृदुप्रवालोत्तरपुष्पशय्ये ।
 वृन्दावने चैव रथादनूने
 निर्विश्रान्ता सुन्दरि यौवनयोः ॥ ५० ॥
 अध्यास्य चाम्पु पृषतोक्षितानि
 शैलेयगन्धीनि शिलातलानि ।
 कलापिनां प्रावृषि पश्य नृत्यं
 कान्तासु गोवर्द्धनकन्दरासु ॥ ५१ ॥

the bird which used to eat up snakes किञ्च so it is said वक्षःस्थल the
 region for of which diamond extended over his Sushena's whole chest
 ज्ञेयमिति इव just so seems as it were कृष्ण सकौस्तुभ Krishna with his
 diamond the least visible : ज्ञेयमिति causal of श्री ३ com. जिह्वेति जिह्वित
 जिह्विमिति अक्षौरोत् जिह्वाय जिह्वाशकार अक्षिति श्रीव श्रीत ।

* ५०st वक्षःस्थल Having acknowledged this youth as thy husband यौवनयो
 निर्विश्रान्ता let the beauty or fortune of youth be enjoyed or done justice to
 in the gardens of Vrindavan वृन्दावने in which on beds of flowers with tender
 leaves overspread चैव रथात् नूनने not inferior to Chaturatha the park
 of Kuvera.

५१st अध्यास्य Having set अधि चाम्पु चाम्पे अधिष्ठ चाम्पुशकार अधिष्ठ
 चाम्पे प्रसप्त चाम्पे । शिलातलानि on slabs of stone चम्पु wet with
 drops of water शैलेयगन्धीनि perfumed with hill flowers or Benzoin चम्पु
 look at कलापिना इत्येव the dance of peacocks प्रावृषि in the rainy season
 न कन्दरासु in the beautiful excursions of Govardhana

नृपं तमावर्त्तमनोज्ञाभिः

सा व्यत्यगादन्यबधूर्भवित्री ।

महोदरं भार्गवशादुपेतं

स्रोतोवहा सागरगामिनीव ॥ ५२ ॥

अथाङ्गदास्निष्टभुजं भुजिष्या

हेमाङ्गदं नाम कलिङ्गनाथम् ।

आसेदुषीं सादितशत्रुपक्षं

बालामबालेन्दुमुखीं बभाषे ॥ ५३ ॥

असौ महेन्द्राद्रिसमानसारः

पतिर्महेन्द्रस्य महोदधेश्च ।

52st. नृपं तम् आवर्त्तमनोज्ञाभिः सा वि अति अमात् *She with a handsome navel like a whirlpool passed by that king अन्यरघू मरिचो destined to become the wife of another king स्रोतोवहा as a river सागरगामिनी bent on going to the sea महोदरं passed by a mountain got at in its course*

53st. अथ भुजिष्या *Then the maid Sunandā अथावे spoke* Perf or लिङ्ग of क्षात्र भाषते अभाषित भाषयते भाषित । बालाम् अबालेन्दुमुखीं *to the girl (the princess) with a face like the moon not young or new but at her full.* आसेदुषी कलिङ्गनाथ *Who had then got near the lord of Kalinga refers to Indramati—perf part. कल्लु of सदं धीदति असदत् ससाद सेदत् धत्कति गङ्ग सेदितान् सेदुषी । अङ्गदास्निष्टभुज हेमाङ्गद नाम Hemangada by name with a bracelet encircling his arm सादितशत्रुपक्ष by whom the whole land of his enemies was afflicted*

54st. असौ *That king is equal to the mount Mahendra in strength* पति *the lord of Mahendra and the great ocean यस्य यानात् in whose*

यस्य सरसैन्यगजच्छलेन
 यात्रासु यातीव पुरो महेन्द्रः ॥ ५४ ॥
 ज्याघातरेखे सुभुजो भुजाभ्यां
 विभर्ति यस्यापभृता पुरोगः ।
 रिपुश्रियां साञ्जनवाष्पसेके
 वन्दीकृतानामिव पङ्क्तौ द्वे ॥ ५५ ॥
 यमात्मनः सद्गानि सन्निवृष्टः
 मन्द्रध्वनित्याजितयामहर्ष्यः ।
 प्रासादवातायनहृष्यवीचि
 प्रवीधयत्यर्षव एव सुप्तम् ॥ ५६ ॥

marches सरस under the semblance of dripping elephant forces वाति एव
Mahendra itself goes in front as it were

५५th य सुभुजः Who, the fine handed prince वापयता पुरोग the force,
 most among archers विभर्ति holds or possesses य ३०५th विभर्ति विभक्त
 विभक्ति आभादीन् क्लृप्त विभक्त्यायुव खरिणति यतः । ज्याघातरेखे two lines or
 marks caused by strokes of the bow string भुजाभ्यां by or in his two hands
 पङ्क्तौ द्वे two pairs as it were of रिपुश्रियां the enemy's fortune वन्दीकृतानां
 taken captives साञ्जनवाष्पसेके wet with tears blackened by collyrium

५६th यम् आत्मनः सद्गानि सुप्तः Whom sleeping in his own room प्रवीधयति
 चर्षन एव the sea itself swales in the morning सन्निवृष्ट being near
 प्रासाद its waves being visible through the windows of the palace
 मन्द्रध्वनि and by whose deep roaring the watch trumpets were left behind
 or excited

अनेन साहं विहराम्बरागे
 स्तोरेषु तानीवनमर्मरेषु ।
 क्षीयान्तरानीतलवङ्गपुष्पैः
 अपाकृतस्तेदलवा मरुद्भिः ॥ ५७ ॥
 प्रलोभिताप्याकृतिलोभनीया
 विदर्भराजावरजा तथैवम् ।
 तस्मादपावर्त्तत दूरकृष्टा
 नीत्येव नक्षीः प्रतिकूलदैवात् ॥ ५८ ॥
 अथोरगाख्यस्य पुरस्य नाथं
 दीवारिकी देवसरूपमेत्य ।

57a/ अनेन साहं विहर Sport with him अम्बरागे स्तोरेषु on the sea beach
 तानीवन musical with the rattling of the palm-groves अपाकृतस्तेदलवा
 thy perspiration being relieved मरुद्भिः क्षीयान्तरानीतलवङ्गपुष्पैः by breezes
 laden with cardamom flowers from other continents

58a/ विदर्भराज अवरजा The younger master of the king of Vidarbha,
 अपाकृतिलोभनीया to be coveted : i.e. attractive in form and appearance
 प्रलोभिता अपि तथा एव though excited or tempted thus by her Sunandā
 तस्मात् अपावर्त्तत turned away from him, the king of Kalinga दूरकृष्टा नीत्या
 एव लक्ष्मी as Lakshmi attracted from a distance by morals, i.e. good
 conduct of an individual प्रतिकूलदैवात् turns away from him because of
 his adverse fate or destiny

59a/ अथ दीवारिकी Then the porter's उरगाख्यस्य पुरस्य नाथ देवसरूपम्
 एव having come to the godlike lord of the city the name whereof means
 a snake : = Nāgpur—एव parso as in verse 46 निजजाद भोष्ठा spoke to

इतश्चकोराक्षि विनोकयेति
 पूर्वानुशिष्टां निजगाद भोज्यम् ॥ ५८ ॥
 पापखोऽयमंसर्पितलम्बहारः
 मृप्राङ्गरागो हरिचन्दनेन ।
 आभाति वानातपरक्तसानुः
 सनिर्घरोद्गार इवाद्रिराजः ॥ ६० ॥
 विन्धगस्य संस्तम्भयिता मशद्रेः
 निशेषपीनोज्झितसिन्धुराजः ।
 प्रीत्यायमेधावभूयाद्रंभूतेः
 सौख्यातिको यस्य भवत्यगम्यः ॥ ६१ ॥

the princess of Dhya इतश्चकोराक्षि विनोकये इति पूर्वानुशिष्टा who had before been addressed thus "Here, O thou with eyes like the chakor look!" Sunandā having while leading the princess to the king of Nagpur already by way of preface drawn her attention to that prince now continued her speech

५८। पापख ख This is the king of Pandas सर्पितलम्बहार a pendant necklace / is set on his shoulders मृप्राङ्गराग हरिचन्दनेन who has decked his body with yellow Samal garlands—the produce of celestial trees आभाति अद्रिराज He looks like the king of mountains वानातपरक्तसानु the summit being reddish with the orcut skin सनिर्घरोद्गार and with issue of cascades

६। Gial सौख्यातिक यस्या योया अमर्षि अमर्षा Whose catchword on holy path is Agastya for love not money विन्धग्य सप्तशयिना मशद्रे the shelter or tamer of the great mountain Vindhya निशेष by whom the crown was drawn up without a rival sun and then thrown up अशेष अशेष चार्द्रभूते,

तमालपत्रास्तरणासु रन्तुं
 प्रसीद् शश्वन्मलयस्थलोषु ॥ ६४ ॥
 इन्दोवरश्मामृतनुर्दपोऽसौ
 त्वं रोचनामौरशरोरयष्टि ।
 अन्योन्यशोभापरिवृत्तये वा
 योगस्तङ्गितोयदयोरिवास्तु ॥ ६५ ॥
 स्वसुर्विदर्भाधिपतेस्तदीयः
 सेभेऽन्तरं चेतसि नीपदेशः ।
 दिवाकरादर्शनवहकोशे
 नक्षत्रनाथांश्चरिवारविन्दे ॥ ६६ ॥

64a/ रन्तुं प्रसीद् मलयम् *Be pleased, make up thy mind, to amuse thyself constantly मलयमालीषु in the dales of Mount Malaya ताम्रपत्रासु in which are Arecia trees set with betel creepers रश्मास्तारिङ्गितम् in which are Samal trees encircled by cardamom creepers, तमाल in which are beds of Tasmala leaves रन्तुं from रश्म रमते चरन्त्य रेभे रमयति रतः । प्रसीद् from चद् see verso 63.*

65a/ रन्तोवत् *This line has a body dark like the blue lotus व रोचना thy bodily frame is as fair as (saffron like) bovine yellow वा योग चन्तु let there be a junction of you त्वं नन्दिव नीपदेशो इव like the junction of lightning and cloud चचीन्य for setting off each other's beauty*

66a/ सप्तु विदर्भपते चेतसि *In the mind of the sister of the king of Vidarbha तदीय उपदेश her (Sumantra's) instruction चन्तर न सेभे did not find any interstices नक्षत्रनाथाश्च इव as the rays of the lord of stars or the*

तमालपत्रास्तरणास्तु रन्तुं
 प्रसोदं शश्वन्मलयस्थलोषु ॥ ६४ ॥
 इन्दोवरश्यामृतनुर्दपोऽसौ
 त्वं रोचनागौरशरीरयष्टि ।
 अन्योन्यशोभापरिवृद्धये वां
 योगस्तङ्गितोयदयोरिवास्तु ॥ ६५ ॥
 स्वस्तुर्विदर्भाधिपतेस्तदीयः
 लेभेऽन्तरं चेतसि नीपदेशः ।
 दिवाकरादर्शनवद्वकोशे
 नक्षत्रोपस्थांशुरिवारविन्दे ॥ ६६ ॥

64st रन्तुं प्रसोदं *Be pleased, make up thy mind, to amuse*
thymself constantly कलुषां शीघ्रं in the dades of Mount Malaya नाम्नु हवन्ती
in which are Arecas trees set with betel creepers रसालतासिद्धि in which
are Sandal trees परिचाल by cardamom creepers, तमाल in which are
beals of Tamala leaves रन्तु from रस रसवे चरन् रमे रसति रत । प्रसोद
from सद see verse 53.

65st इन्दोवर *This lady has a body dark like the blue lotus स*
रीवता thy bodily frame is as fair as (saffron like) bovine yellow
वा योग चतु let there be a junction of you two मङ्गित नीपदेशो हव like
the junction of lightning and cloud अन्योन्य for setting off each other's
beauty

66st सद्य विदर्भपते चेवसि *In the mind of the sister of the king of*
Pularbha तदीय उपदेश her (Susrinda's) instruction चक्षुर न लभे did not
find any interstice नक्षत्रोपस्थांशु हव as the rays of the lord of stars or the

काकुत्स्थशब्दं यत उन्नतेच्छाः

स्नाध्यै दधत्यत्तरकोशलेन्द्राः ॥ ७१ ॥

महेन्द्रमास्थाय मद्योत्तरूपं

यः संयति प्राप्तपिनाकिलोलः ।

चकार वाणैरसुराङ्गनानां

गण्डस्थलोः प्रोपितपत्रलेखाः ॥ ७२ ॥

ऐरावतास्फालनविश्लथं यः

सङ्घट्टयचङ्गदमङ्गदेन ।

was called *Kakutstha* as a distinction for his great qualities. It is said, allegorically perhaps from the narrative in the following verse, that this king was surnamed "*Kakutstha*" because of his having discomfited the enemies of the gods sitting on the hump of a Bull यत from whom उत्तरकोशल्लेन्द्रा the lords of North Kosala उन्नतेच्छा of high aspirations दधति hold काकुत्स्थशब्दं प्राप्य the honorable patronymic *Kakutstha* दधति pres. 3 plural of दध see verse 49

72a. महेन्द्रम् आस्थाय having got upon *Mahendra* [which itself appears from the following verse to have represented *Indra* himself] मद्योत्तरूपं which or who was in the form of the great bull of *Siva* यः संयति प्राप्तपिनाकिलोलः who, *Kakutstha*, having in battle got the celebrity of the panaka holder *Siva* चकार made by his arrows असुराङ्गनाना शरदधली the cheeks of the *Asura* females प्रोपितपत्रलेखा deprived of painting. He killed the *Asuras* and thus deprived their wives of the privilege of decorating their cheeks, all decorations being forbidden to widows.

73a. यः *Indra*, *Kakutstha*, सङ्घट्टयन् having touched or brushed, ऐरावतास्फालनविश्लथम् अङ्गद *Indra's* bracelet, the hand loosened by the strokes of the celestial elephant *Airavata*, अङ्गदेन by his own bracelet अपिनाकौ occupied, sat on, अर्धस्फालन half the seat शीतशिखरे of the mountain clipper

उपेययः स्वामपि मर्त्तिमग्याम
 अर्द्धासनं गोत्रभिदोऽधितष्टौ ॥ ७३ ॥
 जातः कुले तस्य किलोरुकोत्तिः
 कुलप्रदीपो नृपतिर्दिलीपः ।
 अनिष्टदेकोनशतक्रतुत्वे
 शक्राभ्यव्याविनिवृत्तये यः ॥ ७४ ॥
 यस्मिन् मर्द्दीं शासति वाणिनीनां
 निद्रां विचारार्द्धपथे गतानाम् ।
 वातोऽपि नाहंसयदंशुकानि
 को लम्बयेदाहरणाय हस्तम् ॥ ७५ ॥

Indra, उपेयुः even when he Indra had renounced his own excellent form
 उपेयुः genitive singular perf. or 2 preterite part. लघु of इ to हु उपेयिनाम्
 उपेयिनाम् ।

73a. जातः कुले तस्य किम् In his race was (as it is said) born
 उदकीर्तिं king Dilepa of great celebrity, the light of his family) च अति
 who stopped, एकोनशतक्रतुत्वे short by one of the position of a hundred
 sacrifice or शक्राभ्यव्या to appear the jealousy of Indra

74a. यस्मिन् मर्द्दीं शासति Who governing the earth, i. e. in whose
 reign, वात अपि न ह्यवसद्यन् even the breeze did not cause to slip or shake
 अशुकानि the clothes वाणिनीनां of drunken women निद्रा falling asleep on
 the road half way to their places of revel क लम्बयेन् आहरणाय हस्त and
 as to snatching or robbing their clothes, who could stretch his hand?

भाष्य शास्त्रि मिष्टं शक्नुति शाधि आशय आशिवन् शक्राह शक्तिव्यति मिष्ट । सप्त
 to slip सप्तते अस्य मिष्ट अस्यत्वं सप्तमे कश्चित्पते सप्त causal न सप्तति । सप्त
 सप्तते अस्मिन्निष्ट सप्तमे कश्चित्पते सप्तति । causal सप्तवति ।

पुत्रो रघुस्तस्य पदं प्रशस्ति
 महाकृतिर्विश्वजितः प्रयोक्ता ।
 चतुर्दिगावर्जितसम्भूतां यो
 मृत्पात्रशेषामकरोद्विभूतिम् ॥ ७६ ॥
 आरूढमद्रोनुदधीन् वितीर्णं
 भुजङ्गमानां वसतिं प्रविष्टम् ।
 ऊर्ध्वं गतं यस्य न चानुबन्धि
 यशः परिच्छेत्तुमियत्तयात्तम् ॥ ७७ ॥
 असौ कुमारस्तमजोऽनुजात
 स्तिविष्टपस्येव पति जयन्तः ।

76th पुत्र रघु . His son Raghva maintains his position, reigns now
 in his place महाकृति the undertaker or performer of the great
 sacrifice विश्वजित् व चतुरीन् विभूति who turned his wealth चतुर्विध आर्वर्जित
 सम्भूता collected by the sweeping of the four quarters, collected by the
 plunder of all regions शेषाम् into the residue of an earthen pot His
 liberality was such that he had given away the whole wealth of the
 world until there was left as remainder a single earthen pot.

77th यस्य दश whoso fame आरूढम् अद्रोन् had ascended the moun-
 tains उदधीन् वितीर्णं had dared to the oceans धुजङ्गमानाम् had entered
 the residence of snakes, i. e. the lower regions ऊर्ध्वं गतं had gone up to
 heaven न च अनुबन्धि and unbounded even by time, परिच्छेत्तुम् स्वतया कर्तुं
 it is impossible to define or limit it by any measure

78th असौ कुमारः अज This prince Ajay, नम अनुजात was born of him
 जयन्तः as Jayanta was born of the lord of heaven, इन्द्रा गुर्भां पुरं व
 भवतस्य विभक्तिं who holds the weighty burden of the government of the

गुर्वी धुरं यो भुवनस्य पित्रा
 धृष्यण दम्यः सहशं विभर्ति ॥ ७८ ॥
 कुलेन कान्त्या वयसा नवेन
 गुणैश्च तैस्तैर्विनयप्रधानैः ।
 त्वमात्मनस्तुल्यममुं कृणीष्व ।
 रत्नं समागच्छतु काञ्चनेन ॥ ७९ ॥
 ततः सुनन्दावचनावसाने
 लब्धा तनूकृत्य नरेन्द्रकन्या ।
 दृष्ट्या प्रसादामलया कुमारं
 प्रत्ययद्यौत् संवरणमजैव ॥ ८० ॥
 सा यूनि तस्मिन्नभिलाषवन्धं
 शशाक शालीनतया न वक्तुम् ।

*world पित्रा पुर्वेण सहशं equally with his father the actual burden holder
 दम्य though himself under government or papalago, being yet but a
 youth. दम्य प्राप्ता future part of दम्य दाम्यति चरमन् चरन्तेन दरास दमि
 यति दाम दमित ।*

79st अं कृणीष्व Do thou elect him चायम् गुणैश्च equal कृतेन in
 race, in beauty, in young age and all virtues with modesty at their
 head एव let the jewel be united with gold

80st ततः Then at the conclusion of Sundarā's speech लब्धाय
 तनूकृत्य having attenuated alone प्रत्ययद्यौत् the princess accepted the prince
 दृष्ट्या by her look प्रसादामलया clear or gracious by her mental favor &
 satisfaction चरमवजैव as if by the election verbal or spiritual.

रोमाञ्चलक्ष्येण स गात्रयष्टिम्

भित्त्वा निराक्रामदरालकेश्याः ॥ ८१ ॥

तथागतायां परिहासपूर्वं

सख्यां सखी वेत्रहृदावभाषे ।

आर्ये व्रजामोऽन्यत इत्यथैनां

बधूरस्रपाकुटिलं ददर्श ॥ ८२ ॥

सा चूर्णगौरं रघुनन्दनस्य

धानीकराभ्यां करभोषमोहः ।

81st सा चूर्णी *That young princess* ब्रह्मन् शस्त्रीनतया न वत्तु *was not*
because of *shame* or modesty *able to speak out* तच्चिद् अभिहासवान् *her*
lord of desire or affection for him स *but it i. e. the desire or affection*
भित्त्वा निराक्रामत् *having pierced through the body of that curled haired*
damsel came out or manifested itself रोमाञ्चलक्ष्येण *by the sign of horrip-*
ilation शक इतीति शक्यति शक्यते अशक्यत् अशक्त इत्यनि-न [or शकियति] शक्त ।
यद्य चह्म अदीप्तं उवाच वक्ष्यति उक्त । मिदं विनिति अभिदत् अभिस्तीम् विभेद
भेदेष्वपि भिन्नः ।

82st तथागतायां *her (Sunanda's) friend being in this state*
सखी सख्यत् *the cane-holding friend* Sunandā. Porteresses of the seraglio
usually held a cane as their official rod. परिहासपूर्वम् *आनन्दा* and
tauntingly आर्ये व्रजाम् *अन्यत इति* "O noble lady, let us go to another"
अथ रना बधू *अन्याकुटिलं ददर्श* *then the bride looked at her with a glance*
of displeasure. Take *अस्रपाकुटिलं* as an adverb.

83st सा *She* the princess *आशङ्क्यामास* *caused to be attached or*
applied *धानीकराभ्यां* *by the hands of her nurse* Sunandā *रघुनन्दनस्य* *लक्ष्मि* *to*
the neck of the son of Raghu, 'Aja यथाश्रदेः' *in the proper place* गुणम् *the*
string, or the elective *wreath* चूर्णगौरं *yellow with the auspicious or*

आसञ्जयामास यथाप्रदेशं
 कण्ठे गृणं मूर्त्तमिवानुरागम् ॥ ८३ ॥
 तथा सजा मङ्गलपुष्पमध्या
 विशालवस्त्रस्वलम्बया सः ।
 अमस्त कण्ठार्पितवाज्रपाशां
 विदर्भराजावरजां धरेण्यः ॥ ८४ ॥
 शशिनमुपगतेयं कौमुदी मेघमुक्तं
 जलनिधिमनुरूपं जङ्गुकन्यावतीर्णा ।
 इति समगुणयोगप्रोतयस्तव पौराः
 श्रवणकटु नृपाणामेकवाक्यं विवशुः ॥ ८५ ॥

ceremonial powder धूमेन् एव अनुरागम् her love as it seems an material form, refers to the string of warth.

84L. स धरेण्यः He the delectable prince, or fit to be crown तथा सजा मङ्गलपुष्पमध्या by virtue of that wreath full of sacred flowers विशाल जलनिधिमनुरूपं कण्ठे कण्ठे विदर्भराजावरजां that the water of the king of Darbhā, Indumati कण्ठार्पितपाशपाशां had as it were placed her arms round his neck in the form of a binding cord अथ मन्त्रे अथ मन्त्रे मन्त्रे मन्त्रे ।

85L. एव कौमुदी "This moon-light as it were morning Indumati शशिनम् उपगता has joined the moon, free from clouds जङ्गुकन्या the daughter of Jāṅgha, the Gangā जलनिधिमन् श्रवणेन has got to her sitting ocean" इति पौरा तथा विवशुः thus the citizens there narrated : & talked about, मङ्गलपुष्पमध्या pleased at the union of like qualities एववाक्यं] exclaimed with one voice एववाक्यं नृपाणां which sounded hers to the ears of the dismayed kings

सान्निध्ययोगात् किल तत्र शय्याः
 स्वयंवरलोभकृतामभावः ।
 काकुत्स्थमुद्दिश्य समक्षरोऽपि
 शशाम तेन क्षितिपाललोकः ॥ ३ ॥
 तावत्प्रकीर्णाभिनवोपचारम्
 इन्द्रायुधयोनिततोरणाङ्गम् ।
 वरः स बध्वा सह राजमार्गं
 प्राप ध्वजच्छायनिवारिणीयम् ॥ ४ ॥
 ततस्तदानीकनतत्पराणां
 सौधेषु चामीकरजालवत्सु ।

3rd. सान्निध्ययोगात् It is said because of Sachi, Indra's wife, being near, at hand there was an absence of disturbers of the Swayamvara क्षितिपाललोक the assemblage of kings काकुत्स्थ उद्दिश्य though in ligant through jealousy, against the descendant of Kakutstha तेन शशाम therefore denoted दिश ० cony दिशति अदिशत् दिदेश देव्यति दिष्टः । अम शायति अमसत् शयाम अमिष्यति शय ।

4th. वरः स बध्वा सह The bridegroom with his bride they got to the king's way—the high way मार्गम् strewn in all its parts with fresh offerings of flowers &c. इन्द्रायुध the ornamental figures on gateways being as brilliant as Indra's weapons ध्वजच्छाय the heat whereof was assuaged by the shade of flags.

5th. ततः Then पुरस्तदानीकन of the beautiful females of the city तदाक्षेपम् bent on accing him Ajs, इत्येवमु निषेदितानि such (L c ०१

वधूव्रित्तं पुरसन्दरीर्णं
 त्वत्तान्यकार्याणि विचेष्टितानि ॥ ५ ॥
 आलोकमार्गं सहसा प्रजन्त्या
 कयाचिदुद्वेष्टनवाग्ममाल्यः ।
 बहू न सम्भावित एव तावत्
 करेण सहोऽपि च केशपाशः ॥ ६ ॥
 प्रसाधिकालम्बितमग्रपादम्
 आचिष्य काचिन् द्वरागमेव ।
 उत्सृष्टलोन्नागनिरागवाचात्
 अलक्तकाङ्क्षां पदवीं ततान ॥ ७ ॥

described below) became the occupations वीचेष्टु वाचोष्टु in English having golden lattices *वज्रान्तकार्याणि* all other business being when done!

०६. कयाचिन् by one female आलोकमार्गं सदसा प्रजन्त्या going in haste, or suddenly starting for the light-way, i. e. window or lattice केशपाशं उद्वेष्टनवाग्ममाल्यः the collection of hairs of which she was off and therefore the tresses dropping down करेण सहोऽपि च though held by the hand too बहु न सम्भावितः एव तावत् was still not remembered or thought of, so as to be tied एव तावत् अवागोन्मदम् बहूः ।

०७. काचिन् Another female आचिष्य having drawn in, अग्रपादं the fore-foot प्रसाधिकालम्बितं held by her decorating hand द्वरागमे एव just as it was—wet with the red dye उत्सृष्टलोन्नागवि and giving up her slow graceful walk ॥ running to hasty ॥ catch a glimpse of Aja passing on the road अलक्तकाङ्क्षां पदवीं ततान made her steps marked with the red dye dropping from her foot, २ feet नम ततोनि अवागोन् ततः । वा गतायात् to the bulle-eyed window or lattice

विलोचनं दक्षिणमञ्जनेन
 सम्भाव्य तदञ्चितवामनेन ।
 तथैव वातायनसन्निकर्षं
 ययौ शलाकामपरा वहन्ती ॥ ८ ॥
 जालान्तरप्रेषितदृष्टिरन्या
 प्रस्थानभिन्ना न बबन्ध नीवीम् ।
 नाभिप्रविष्टाभरणप्रभेण
 क्षस्तेन तस्याववलम्ब्य वास ॥ ९ ॥
 अर्द्धाचिता सत्वरमुत्थिताया
 पदेपदे दुर्निमिते गच्छन्ती ।

8th अपरा मन्त्राय Another, a third lady, having adorned दक्षिणम् the right eye अञ्जनेन with the collyrium तदञ्चितवामनेन having the left eye still destitute of that decoration तथैव ययौ went in that very state वातायनसन्निकर्षं to the removal of the window शलाका वहन्ती carrying the painting stick or pencil in the hand, pressed part from वस वहति अवा नीतु उवाह वहति वीरुम् अह ।

9th अस्या जालान्तर Another, her eye cut on the crevices of the window lattice न बबन्ध नीवीं did not tie up the string of her trousers प्रस्थान भिन्ना which had got loose by her hurried motion or walk toward the window तद्यौ she stood दृष्टेन अवलम्ब्य वास holding her clothes by her hand नाभि the lustre of the jewels wherewith adorned her navel.

10th अर्द्धाचिता Of another, समरम् उद्विगताया running up in haste रमया the most beautiful अर्द्धाचिता half strangled with diamonds पदे पदे at every step दुर्निमिते just fort's or taken unawaresly pass part दुर् नि मि मिमीति

कस्याधिदासोद्गना तदानोम्
 अङ्गुष्ठमूर्त्तार्पितस्त्रगेपा ॥ १० ॥
 नासां मुखैरसवगन्धगर्भैः
 व्याप्तान्तराः सान्द्रकुट्टदलानाम् ।
 विलोलनेत्रधमरैर्गवाक्षाः
 सदृक्षपत्राभरणा इवासन् ॥ ११ ॥
 ना राघवं दृष्टिमिरापिबन्धः
 नाय्यो न जग्मुर्विषयान्तराणि ।
 तथाहि शेषेन्द्रियवृत्तिरासां
 सर्वात्मना चक्षुरिव प्रविष्टा ॥ १२ ॥

(or विवाति) अमाशौ नमो वाक्षसि । अलशौ *dropping down* प्रा. part fem.
 नक्ष दक्षति अमाशौ नमो वाक्षसि । तदासी अशौत् *was at that time*,
 अङ्गुष्ठमूर्त्तार्पितस्त्रगेपा *with the string as the reel from sticking to the tip of*
the thumb

11s! तदासा The *bulle-eyed* windows व्याप्तान्तरा *their holes filled up*
 मुखै *with the faces* व्याप्तगन्धगर्भै *in which rose the perfums of* *veins*,
 विलोलनेत्रधमरै *in which the rolling eyes were like flying black bees* नासा
of those ladies, gen. pl governed by मुखै । सान्द्रकुट्टदलाना excited deeply
by curiously सदृक्षपत्राभरणा एव आसन् were ornamented as it were by
lotuses refers to windows. 1 pret 3 pl अथ दक्षि' अशौत् अशाम् आसन् ।

12s! नाय्यो the women दृष्टिर्नि अपिबन्ध *intensely drinking with*
their eyes, प्रा. part fem वा दृष्टिर्नि अशाम् पनी पीत । राघवं the son of
Paghu न जग्मु did not get did not perceive, 2 pret 3 pl हस दक्षति
विषयान्तराणि the objects of other senses They were so absorbed in the
sight of Aja that they did not notice anything else दवाहि for देवद्विप

स्थाने वृता भूपतिभिः परोक्षैः
 स्वयंवरं साधुममंस्तु भोज्या ।
 पद्मेव नारायणमन्यथासौ
 लभेत कान्तं कथमात्मतुल्यम् ॥ १३ ॥
 परस्परेण स्पृष्टणीयशोभं
 न चेदिदं हृन्ममयोजयिष्यत् ।
 अस्मिन् द्वये रूपविधानयत्नः
 पत्युः प्रजानां वितथोऽभविष्यत् ॥ १४ ॥

इति आत्मा the functions of their other senses सर्वात्मना अद्यु एव प्रविष्टा had as it were by universal identity all entered the eye

13a. स्थाने स्वयंवरं साधुम् अमस्तु भोज्या Well did the Dhoya princess Indumati consider it proper to have a Swayantara, an assemblage for the selection of a husband इति which applied for by absent kings—
 1 = whom she had never seen. अन्यथा असौ क्व लभेत how otherwise could she have obtained कामम् आत्मतुल्यम् a husband equal to herself पद्मा एव as Lakshmi has obtained Narayana. इति from वु conj 1 5, or 0 वर्ति वर्तते वधीति वधते वृक्षति वृक्षीते अक्षरीन् अक्षरिह अक्षरीह अक्षत अक्षुह्वं वराह वधे वरिष्यति-ते वरीष्यति मे । अमस्तु मम मन्यते मेने मस्यते मतः । लभेत from लभ लभते अहन्त्य लभ्यते लभ्यः ।

14a. स्पृष्टणीयशोभम् एव इह This couple of a beauty to be coveted by all न चेत् परस्परेण अयोजयिष्यत् if the creator had not united each each other, conditional causal of दुष्क दुष्कृति । Stenzler renders it "nisi animantium dominus hoc par, pulchritudine mutuo desideranda predictam, conjunxisset, अस्मिन् द्वये then in this pair रूपविधानयत्न the labor of creating such beauty पत्युः प्रजानां on the part of the lord of creatures Brahms विफल अभविष्यत् would have been fruitless

रतिसरौ नूनमिमावभूतां
 राज्ञां सङ्घर्षेषु तथा हि बाला ।
 गतेयमात्मप्रतिरूपमेव
 मनो हि जन्मान्तरसङ्गतिञ्चम् ॥ १५ ॥
 इत्युद्गताः पौरवधूमुखेभ्य
 शृण्वन् कथां श्रोत्रसुखा कुमारः ।
 उद्भासितं मङ्गलसंविधाभि
 सम्बन्धिनः सद्यः समाससादः ॥ १६ ॥
 ततोऽवतीर्याऽऽकरेणुकायाः
 स कामरूपेश्वरदत्तचस्त ।

15st रति सरौ नून रबी जन्मता Surely these two were Rati
 Kamadewa originally—born in other forms in this world तथा हि इय
 because this girl राज्ञां सङ्घर्षेषु in the midst of thousands of kings
 चात्मप्रतिरूपम् इव has obtained : a selected her veritable equal मनो हि
 For the mind knows or recognizes the associations of another : a p
 birth or state of existence

16st इति कुमारः Thus the prince शृण्वन् कथां श्रोत्रसुखा hearing so
 pleasing to the ear उद्गताः पौर uttered from the mouths of the fem
 of the city समाससाद reached सद्यः सीदन्ति सद्यस्तु समाद सतस्त्रिभिः सद्यः
 सद्यः the house of his father-in-law about to give away the bride उद्भा
 beautified by auspicious ceremonial decorations

17st ततः अवतीर्य आश्रयः Afterward the prince having quickly alig
 करेणुकाया from the female elephant on which he had been riding का
 श्वरः having given his hand to the king of Kamrupa leaning on
 अघो विरेज then entered वैदर्भनिर्दिष्टं शत्रुघ्नम् अन्तः the inner court she

वैदर्भनिर्दिष्टमथो विवेश

नारीमनांसीव चतुष्कमन्तः ॥ १३ ॥

महार्चसिंहासनसंस्थितोऽसौ

सरत्नमर्घं मधुपर्कमिश्रम् ।

भोजोपनीतञ्च दुकूलयुग्मं

जग्राह साहं वनिताकटाक्षैः ॥ १८

दुकूलवासाः स बधूसमीपं

निन्ये विनीतैरवरोधरक्षैः ।

वेलासकार्गं स्फुटफेनराजि-

नवैरुदन्वानिव चन्द्रपादैः ॥ १९ ॥

him by the king of Valarbha नारीमनांसीव as if it were the houses of females अवनीयं Indeed part of स्रु सरति चतारोत् नतार सरिषति तरीषति नीरं । विग्र विग्रति अविष्णु वेष्टति विष्ट ।

18a. महार्चसिंहासनसंस्थित असी He sitting on a throne of great value अर्घ्यं accepted पर गृह्णाति अग्रहोत् गहीरति जग्राह यरोत् । अर्घ्यं offerings presented by Bhoja सरत्न with jewels मधुपर्कमिश्र with honey butter curds &c दुकूलयुग्मञ्च and a pair of silk dresses साहं वनिताकटाक्षै together with the glances of the ladies He received the offerings and ladies' glances

19a. स दुकूलवासाः He clad in silk बधूसमीपं निन्ये was conducted near to the brides 2 pret जो मयति । विनीतैः अवरोधरक्षै by humble or respectfully behaved keepers of the seraglio उदन्वान् एव as the sea स्फुटफेन राजि with its line of froth manifest वेलासनीय is led near to the coast नवै चन्द्रपादै by the new lunar rays, referring to the spring tides at new moon

तच्चार्चितो भोजयतेः पुरोधाः
 ज्जलाग्निमाज्यादिभिरग्निकल्पः ।
 तमेव चाधाय विवाहसाक्ष्ये
 बधूवरौ सङ्गमयाञ्चकार ॥ २० ॥
 दक्षेन दक्षं परिगृह्य बध्वाः
 स राजसूनुः सुतरां चकार ॥
 अनन्तराग्नौकलताप्रवाहं
 प्राप्येव चूतः प्रतिपञ्चवेन ॥ २१ ॥
 आसीद् वरः कण्टकितप्रकोष्ठ-
 खिन्नाङ्गुलिः संवृतो कुमारो ।

20st. *हव* There चर्चितं भोजयते पुरोधाः, the venerated priest of the
 king of Dhoya चर्चितं himself the fire Priests are compared to fire
 partly because they are themselves as sacred as fire and indispensably
 necessary for ceremonies, and partly because they are on account of the
 inevitable efficacy of their maledictions as terrible as fire So in the
 Dhatti *बधून् कुल दत्तानि विवाहः* । 23 *ज्जलाग्निं चाद्यादिति* having
 offered to the fire ghee and other things *उ वक्षोमि अक्षोरोत् अहो वीर्यमि*
इति । तमेव चाधाय विवाह साक्ष्ये and taking it, the fire itself, for a witness
 to the marriage *बध्वरौ* united the bride and bridegroom.

21st. *आधाय रक्षेव* He the prince having accepted the hand of the
 bride with his own hand *सुतरां चकार* becomes the more resplendent *काय*
कायते आधाय चकारात् कारित्वेन कारितः । चूतं प्राप्येव like the mangoe tree
 having received *प्रतिपञ्चवेन* with its own wings *अनन्तराग्नौकलताप्रवाहः* the
 young shoots of an adjoining asoka creeper *प्राप्य आप आसीत् आधत् आप*
आधदति आप ।

तस्मिन् द्यौ तत्त्वणमात्मवृत्तिः
 समं विभक्तेव मनोभवेन ॥ २२ ॥
 तयोरपाङ्गप्रतिसारितानि
 क्रियासमापत्तिनिवर्त्तितानि ।
 ह्योयन्त्रणामानशिरं मनोज्ञाम्
 अन्योन्यलोलानि विलोचनानि ॥ २३ ॥
 प्रदक्षिणप्रक्रमणात् कृशानो-
 रुदक्षिपस्तन्मिथुनं चकाशे ।
 मेरोरुपान्तेष्विव वर्त्तमान
 मन्योन्यससक्तमहस्त्रियामम् २४ ॥

22st. चासीत् वर कथं कितप्रकोट The bridegroom became bustling in the forearm, his hand being horripilated सिद्धाङ्गुलिष्वहते the prince remained perspiring in the fingers तस्मिन् द्यौ in that pair तत्त्वणम् चास इति the inward sensation of the moment वसे was as it were equally divided or shared by Kanya—the amatory feeling was equal in both.

23rd. तयो विलोचनानि Their eyes अन्योन्यलोलानि mutually coveting each other अपाङ्गप्रतिसारितानि mutually gazing निषा and drawn back after a meeting according to the ceremonial, the bride and bridegroom are at a certain part of the marriage ceremony required to exchange looks. शीघ्रनयाम् चाभिरिरेमनोज्ञा set forth the torment of a charming blush. चास चासने चाग्रिह चाह चागम् चाग्रिहने चपाते ।

24th. प्रदक्षिणप्रक्रमणात् by their going round and keeping on the right कृशानो रुदक्षिप of a fire blazing upward तन्मिथुनं चकाशे that couple shows 21 rot. चास चासने चाग्रिह चकाशे काशितः ॥ अरविदामम् ॥ like the day and night वर्त्तमान revolving मेरोरुपानेषु at the lateral extremities

नितम्बगुर्वो गुरुणा प्रयुक्ता

बधूर्विधातप्रतिमेन तेन ।

चकार सा मत्तचक्रोरनेत्रा

सुज्जावती साजविसर्गमग्नौ ॥ १५ ॥

हविः शमोपक्षवसाजगन्धी

पुण्यः क्षमानोरुदियाय धूमः ।

कपोलसंसर्पिशिखः स तस्याः

मुहूर्त्तकर्णोत्पलतां प्रपेदे ॥ १६ ॥

तदञ्जनक्षेदसमाकुलाक्षं

प्रग्लानबीजाद्गुरकर्णपूरम् ।

of Mount Meru चक्रोरनेत्रा joined to each other According to Hindu ideas the sun is in front of Mount Meru by day and behind it at night—the two sides therefore have it light and dark alternately, their extremities becoming the spots where the day and night meet, and where it is always twilight.

25a! सा बधू The bride, मत्तचक्रोरनेत्रा with eyes like those of an excited chakor सुज्जावती and blushing प्रयुक्ता having been enjoined तेन गुरुणा विधातप्रतिमेन by that spiritual preceptor, the priest, the very image of Brahmā चकार made साजविसर्गम् अग्नौ an offering of parched grain to the fire दुःखं युवति युवके अयुक्तम् अघोरीय अयुक्तं युवोष युवजे योयति ते युक्त ।

26a! पुण्य धूम The sacred smoke हविः fragrant with the scents of ghee Sami tongs, and parched grain क्षमानो रुदियाय issued from the fire अग्नौ इति अग्नौ रुदियाय अग्नौ इति । कपोल it, the smoke, the more of which was creeping up to her cheeks मुहूर्त्तं got for the moment

वधूमखं पाटलगण्डलेखम्

आचारधूमयक्ष्णाद् बभूव ॥ २७ ॥

तौ स्नातकैर्वन्धुमता न राज्ञा

पुरन्धिभिश्च क्रमशः प्रयुक्तः ।

कन्याकुमारौ कनकासनस्थौ

आर्द्राक्षतारोपणमन्वभूताम् ॥ २८ ॥

इति स्वसुभोजकुलप्रदीपः ।

सम्पाद्य पाणिग्रहणं स राजा ।

महीपतीनां पृथगर्हणार्थं

समादिदेशाधिकृतानधिवीः ॥ २९ ॥

27st. वधूमखं the bride's face आचारधूमयक्ष्णाद् by the reception of the ritual smoke बभूव became तद्वन्धुमतेर restless in the eye owing to the moisture generated by the roll of smoke or root of that smoke प्रदानरोमाद् with the ear ornaments of barley sprouts withered यावत् and ruddy in the cheeks

28st. तौ कन्याकुमारौ The two, princess and the prince कनकासनस्थौ sitting on a seat of gold अन्वभूता experienced the sensation of आर्द्राक्षतारोपण the application of wet grain क्रमशः प्रयुक्त placed in regular order पठिते by house-holders who duly passed the first stage वन्धुमता and by the king with relatives following पुरन्धिभिश्च and by matrons having husbands and sons alive

29st. भोजकुलप्रदीपः अविनी That excessively fortunate or wealthy king the light of the Ehoys race इति खलु सम्पाद्य पाणिग्रहणं having thus completed the marriage of his sister महीपतीनां इत्येक अर्हणार्थं for the

लिङ्गैर्मुदं संवृतविक्रियास्ते

द्वादः प्रसन्ना इव गूढनकाः ।

वैदर्भमामन्त्रं ययुस्तदोयां

प्रत्यर्प्य पूजामुपदाच्छलेन ॥ ३० ॥

■ राजभोक्तः कृतपूर्वसंविन्

आरम्भसिद्धौ समयोपलभ्यम् ।

आदास्यमानं प्रमदामिपं तत् ।

आवृत्य पन्थानमजस्रं तस्यौ ॥ ३१ ॥

भर्तापि तावत् क्रयकैशिकानाम्

अनुष्ठितानन्तरजाविवाहः ।

purpose of separately honouring the other kings—the disappointed suitors समादिरेम अविष्टान् gave the proper orders to his officers

30st ■ Those kings संवृतविक्रिया with concealed jealousy लिङ्गैर्मुदं but with external signs of joy or congratulation द्वादः like clear lakes with alligators lurking in them वैदर्भम् आसक्य having bade good bye to the king of Vidarbha i. e. with a valedictory salutation ययुस्तदोयां went away प्रत्यर्प्य पूजा having returned his own offerings of honour उपदाच्छलेन under pretence of wedding presents

31st ■ राजभोक्तः That assemblage of kings कृतपूर्वसंविन् who had before made a plot for accomplishing their object, आवृत्य पन्थानम् अजस्रं remained blocking up the path of Ajā, the road through which he would have to pass homeward with his bride आदास्यमानं with the intention of wreathing प्रमदां अमिपं तत् that rich meat viand of a female obtainable by the opportunity. The bride is here compared with a delicate dish to feast upon

मत्स्यध्वजा वायवशादिदीर्घैः
 मुखैः प्रवृद्धजिनोरजांसि ।
 बभुः पिबन्त परमार्यमत्स्या
 पर्याविलानोव नवोदकानि ॥ ४० ॥
 रथो रथाङ्गध्वनिना विजज्ञे
 विलोलघण्टाकणितेन नाग ।
 स्वमर्तनामग्रदनाद् बभ्रुव
 सान्द्रे रजस्यात्मपरावबोध ॥ ४१ ॥
 आवृण्वतो लोचनमार्गमाजौ
 रजोऽन्धकारस्य विजृम्भितस्य ।

विस्तारित and extended by the flapping of the ears of elephants नेवज्जमेण
 उपवरीष सूखे Left off the sun like an evening

40st. मत्स्यध्वजा The fish-tail standard वायवशात् दिदीर्घै मुखै with
 mouths opened or yawning by the force of the wind बभुः पिबन्त appeared
 to be drinking—2. taking in ग्रहध्वजिनोरजांसि the increased dust of
 the army परमार्यमत्स्या पर्याविलानि इव नवोदकाणि like real fishes drinking
 fresh muddy waters—3. ० when it rains afresh on the mud

41st. रथ रथाङ्गध्वनिना विजज्ञे The chariot was perceived by the
 rattling of wheels अज्ञे 2 pret. or perf. passive, of ज्ञा जानाति अज्ञाधीत्
 अज्ञौ ज्ञास्यति ज्ञातः । विलोल the elephant by the ringing of its pendent
 bells सान्द्रे रजसि in the midst of the thick dust अन्धपरावरीष the
 distraction between one's own party and the opposite party समर्तुः was
 found only on each naming his commander or master

42st. आवृण्वन् लोचनमार्गम् आजौ Of the extended dust-darkness
 in the battle covering the path or range of the eyes गहि बधिरप्राक् the

शस्त्रक्षताश्चक्षिपवीरजन्मा
 बालारुणोऽभूद्रुधिरप्रवाहः ॥ ४२ ॥
 स च्छिन्नमूल चतजेन रेणु-
 तस्योपरिष्टात् पवनावधूतः ।
 अङ्गारशेषस्य ऊताशनस्य
 पूर्वोत्थितो धूम इवावभासे ॥ ४३ ॥
 प्रहारमूर्च्छापगमे रथस्थाः
 यन्तृनुपालभ्य निवर्तिताश्चान् ।
 यै सादिता ललितपूर्वकेतन्
 तानेव सामर्पतया निजघ्नः ॥ ४४ ॥

torrent of blood शस्त्रक्षताश्च *caused or shed from the horses, elephants and heroes wounded by weapons* बाल अरुण *became or looked like the orient sun.*

43rd स रेणु *That dust* च्छिन्नमूल *separated from its source by the blood covering the surface of the field* तस्य उपरिष्टात् *from above* पवनावधूत *and agitated by the wind over it* अवावभासे *appeared* पूर्वोत्थित *from* धूम *like the original risen smoke* अङ्गारशेषस्य ऊताशनस्य *of fire burnt out with ashes as the sole remainder*

44th प्रहारमूर्च्छापगमे रथस्था *The dervicers or the subsidence of their fainting i e on the r recovering from the fainting fit into which stunned by the strokes they received they had fallen* यन्तृन् उपालभ्य *perceiving* निवर्तिताश्चान् *turning* *reprimanded the drivers who had turned the horses* It was held as a duty of the driver to turn the horses and bring the carriage to a safe place when the charioteer faints under a blow or

अर्धमार्गे परवाणन्तूनाः
 धनुर्मृता हस्तवता पृपत्काः ।
 संप्रापुरेवात्मजवानुवृत्त्या
 पूर्वार्द्धभागैः फलिभिः शरव्यम् ॥ ४५ ॥
 आधोरणानां गजसन्निपाते
 शिरांसि चक्रेनिंशितैः चुराग्रैः ।
 हतान्यपि श्येनखाग्रकोटि-
 व्यासक्तकेशानि चिरेण पेतुः ॥ ४६ ॥
 पूर्वं प्रहर्ता न जघान भूयः
 प्रतिप्रहाराक्षममथसादी ।

stroke चैः सादिना the persons by whom they had been wounded लक्षित
 वर्णकेतुन् having recognized them by their flags observed before तानेव
 सोमरतया निजघ्नुः they killed the very men through rage

45:1 हस्तवता The arrows धनुर्मृता हस्तवता of dexterous archers
 अर्धमार्गे परवाणन्तूनाः though cut midway in its course by the enemy's
 arrows आत्मजवानुवृत्त्या by following their own velocity पूर्वार्द्धभागैः फलिभिः

in the elephant fight हतानि अपि though taken off, severed चक्रे निंशितैः
 चुराग्रैः by sharp quarts, with razor-like edges खड्गखाग्रकोटिखाग्रकेशानि
 the hair being entangled in the corners of hawk's claws चिरेण पेतुः dropped
 after a time—though struck off did not immediately drop पेतुः Perf
 or 2 preterite 3 pl. of पृष् see verse 37

तुरङ्गमस्कन्धनिपक्षदेचं

प्रत्याश्वसन्तं रिपुमाचकाह्व ॥ ४७ ॥

तनयजां वर्मभृतां विक्रीणैः

वृक्षसु दन्तेष्वसिभिः पतङ्गिः ।

उद्यन्तमग्निं शमयाम्बभूवुः

गजा विविधाः करशीकरेण ॥ ४८ ॥

शिलीमुखोत्कृत्तशिरःफलाढ्या

च्युतैः शिरस्त्रैद्यपकोत्तरेव ।

रणक्षितिः शोणितमद्यकुल्या

रराज मृद्योरिव पानभूमिः ॥ ४९ ॥

47st अश्वदादी पूर्वं प्रहतां The horse-man who first struck प्रतिप्रहाराद्यम् the enemy who thereby becomes unable to return the blow नं अवाप्त भूय did not strike again आचकाह्व but scolded तुरङ्गमस्कन्धनिपक्ष देह his enemy with his body reclining on the horse's neck प्रत्याश्वसन्तं that he would revive श्वस श्वसिति Imperf 1 Pres (Long) अश्वसन् अश्वसीत् Aor or Lung अश्वसीत् श्वसिष्यति श्वसितः ।

48st तनयजा वनेषमा Of the men wearing armour and guarding up care of their bodies विक्रीणैः अक्षिभिः पतङ्गि by the fall of drawn swords वृक्षसु दन्तेषु on the large tusks of elephants गजा , विविधा the terrified elephants वनपाश्वसूय extinguished करशीकरेण by drops of water from their trunks उद्यन्तमग्निं the fire rising from the friction,

49st रणक्षितिः The battle field शिलीमुखोत्कृत्तशिरः फलाढ्या rich : e. abounding in heads cut off by arrows as so many fruits च्युतैः शिरस्त्रैः अश्वकोत्तरा एव the surface strewn with dropping helmets as so many drink-

उपान्तयोर्निष्कृषितं विदग्धैः

आचिष्य तेभ्यः पिशितप्रियापि ।

केयूरकीटिचक्रतानुदेशा

शिवा भुजच्छेदमपाचकार ॥ ५० ॥

कश्चिन् द्विपत्खड्गद्विनोत्तमाङ्गः

सद्यो विमानप्रभुतामुपेत्य ।

वामाङ्गसंसक्तसुराङ्गनः स्वं

नृत्यत् कवन्धं समरे ददर्शः ॥ ५१ ॥

my cups शीघ्रतमपड्डया and overflowing with blood as no touchers were
रराज सद्यो यामभूमि इव looked like the drinking place of Yama the
king of death. दृष्टे from च, यवने चषोड चुचुवे शोष्यते चृत । रराज
see VI 6

50th शिवा The jackal आचिष्य being snatched from the birds
भुजच्छेद a piece of a hand उपान्तयोर्निष्कृषितं विदग्धैः torn off at both extre-
mities by birds पिशितप्रिया अपि though fond of flesh refers to the jackal
केयूरकीटि yet being wounded in the palate by the sharp edge of the
brandish अपाचकार throw it away निष्कृषितं इव कृष्णानि चषोषीन् चुचुव
शोषयति शोषितं but with the preposition निर् the एव or इद is optional
निरकृषण निष्क्रीणति । आचिष्य शिष्य चिष्यद्विभे विपदि चषोषीन् आचिष्य विशेष
विचिष्ये शेषवृत्तिरिति ।

51st कश्चिन् द्विपत् खड्गद्विनोत्तमाङ्गः A certain soldier, his head being
struck off by the enemy's sword सद्यो विमानप्रभुताम् उपेत्य having immedi-
ately got to the mastery of the celestial oval, instantly becoming a god.
The Hindoos believe that soldiers slain in battle immediately go to
Heaven and are rewarded with any enjoyment they desire शमाङ्ग
with a celestial nymph embracing him on his left ददर्श saw as कवन्ध

तुरङ्गमस्कन्धनिपण्णदेहं

प्रत्याश्वसन्तं रिपुमाचकाह ॥ ४७ ॥

तनत्यजां वर्माभृतां विकोगैः

वृद्धत्सु दन्तैश्चसिभिः पतङ्गिः ।

उद्यन्तमग्निं श्रमयाम्बभूवुः

गजा विविधाः करशोकरेण ॥ ४८ ॥

शिलीमुखोत्कृत्तशिरःफलाढ्या

च्युतैः शिरस्त्रैश्चपकोत्तरेव ।

रणक्षितिः शोणितमद्यकुल्या

रराज मृत्योरिव पानभूमिः ॥ ४९ ॥

47st. अश्वहादी बृहं ग्रहणं The horse-man who first struck प्रतिप्रहारश्च the enemy who thereby became unable to return the blow च अश्वान् भूय did not strike again आशकाह but wished तुरङ्गमस्कन्धनिपण्ण देह his enemy with his body reclining on the horse's neck प्रत्याश्वसन्तं that he would reassure च चक्षिति Imperf 1 Pret (Lang) अश्वत् अश्वरीत् Aor or Lung अश्वरीत् अक्षिति चक्षित ।

48st. तनत्यजा वर्माभृता Of the men wearing armour and giving up care of their bodies विभ्रमे चक्षिति पतङ्गि by the fall of drawn swords वृद्धत्सु दन्तैः on the large tusks of elephants गजा विविधा the terrified elephants श्रमयाम्बभूवुः extinguished करशोकरेण by drops of water from their trunks उद्यन्तमग्निं the fire rising from the friction.

49st. रणक्षिति The battle field शिलीमुखोत्कृत्तशिरः फलाढ्या rich : = abounding in heads cut off by arrows as so many fruits च्युतैः शिरस्त्रैः अचकोत्तर एव the surface strewn with dropping helmets as so many drink

उपान्तयोर्निष्कुपितं विदग्धैः
 आक्षिप्य तेभ्य पिशितप्रियापि ।
 केयूरकीटिचतुर्तालुदेशा
 शिवा भुजच्छेदमपाचकार ॥ ५० ॥
 कश्चित् द्विपत्खड्गहतोत्तमाङ्गः
 सद्यो विमानप्रभुतामुपेत्य ।
 वामाङ्गसंमक्तसुराङ्गन स्वं
 नृत्यत् कवन्धं समरे ददर्श ॥ ५१ ॥

sing cups शीनितमद्युक्त्या and overflowing with blood as so much wine
 रराज यत्नो धामभूमि एव look! like the drinking place of Yama the
 king of death दुर्गे from क्व वरते कश्चित् खड्गे चोद्यते चतुः । रराज
 see VI 6

50th. शिवा The jackal आक्षिप्य having snatched from the birds
 मुजच्छेद a piece of a hand उपान्तयो निष्कुपित विदग्धैः torn off at both extre-
 mities by birds पिशितप्रिया अपि though fond of flesh refers to the jackal
 केयूरकीटि yet being wounded in the palate by the sharp edge of the
 bracelet अपाचकार threw it away निष्कुपित कुप कुपयति कश्चोद्यते खड्गात्
 'कोपियति कोपित' but with the preposition निर् the दृप्त or दृष्ट = optional
 निरङ्कुषत निष्कीर्यति । आक्षिप्य चिप चिपयति ने चिपयि चोद्यते चक्षित चिपेप
 चिपिपे चोद्यति ने चिपि ।

51st. कश्चित् द्विपत् खड्गहतोत्तमाङ्गः A certain soldier, his head being
 struck off by the enemy's sword सद्यो विमानप्रभुतामुपेत्य having immedi-
 ately got to the mastery of the celestial seat, instantly becoming a god
 The Hindoos believe that soldiers slain in battle immediately go to
 Heaven and are rewarded with any enjoyment they desire वामाङ्ग
 with a celestial nymph embracing him on his left ददर्श saw स कवन्ध

अन्योन्यसूतोन्मथनाद्भृता
 तावेव सन्तौ रथिनौ च कौचित् ।
 व्यधौ गदाव्याधतसंप्रहारौ
 भग्रायुधौ बाहुविमर्दनिष्ठौ ॥ ५१ ॥
 परस्परेण क्षतयोः प्रहर्त्रोः
 उत्क्रान्तवायो. समकालमेव ।
 अमर्त्यभावेऽपि कयोश्चिदासीत्
 एकाक्षरः प्रार्थितयोर्विवादः ॥ ५२ ॥
 व्यूहाबुभौ तावितरेतरस्मात्
 भङ्गं जयच्चापतुरव्यवस्थम् ।

इत्यन् सन्तरे his own headless trunk dancing i. e. tottering on the battle
 field द्विवन् द्वेष्टि द्विष्टे I'm चहेद् चहिष्ट ॥ चहिषु चहिषन् चहिषन् त द्विष्टे
 द्विष्टिचे द्विष्टिते द्विष्ट । इत्यन् इन् इत्यति अवधौ भग्नौ मर्त्येति and
 भर्तिपति ।

52nd अन्योन्यसूतोन्मथनात् P) slaying each other's car-drivers रथिनौ
 कौचित् two car carriers because themselves the drivers also व्यधौ being both
 unhorsed गदाव्याधतसंप्रहारौ they fought with long clubs भग्रायुधौ बाहुविम
 र्दनिष्ठौ their weapons being broken, they both died by struggling with each
 other's arms

53rd परस्परेण क्षतयोः प्रहर्त्रोः Two other warriors striking and being
 wounded by each other उत्क्रान्तवायो समकालम् ev their vital air or breath
 going out at the same time—both dying at the same moment अमर्त्यभावे
 अपि आसीत् विवादः in their immortal = a deified state too a dispute
 arose एकाक्षरः प्रार्थितयोर्विवादः both having desired possession of the same
 woman.

पश्चात् पुरोमास्तयोः प्रवृद्धौ
पर्यायवृत्त्येव मक्षार्णवोम्ना ॥ ५४ ॥
परेण भग्नोऽपि ब्रह्मे मक्षौजा
यथायज्ञः प्रत्यस्मिन्मयेव ।
धर्मो निवर्त्येत समीरणेन
यतस्तु कक्षस्तत एव यज्ञिः ॥ ५५ ॥
रथो निपङ्क्तो कथञ्चो धनुष्यान्
द्वपः स राजन्यक्षमेकवीरः ।
निवारयामास मक्षवराक्षः
कन्यक्षयोद्धतमिवार्णवान् ॥ ५६ ॥

514 **दुहो ली ली इमरेतरकात् आवतु** *The two armies got from each other bold defeat and victory* **बदवर्षी** *without any rule or order* **महा** *होईली* *like two waves of the ocean* **बधात्** *दुरीमारतथी* **प्रहो** *पर्यंत* **हवा** *ह* *augmented by two successive winds behind and before.* **आवतु** *॥* **pret** *dual* **आह**।

541. **घटेह भट्टि वळे** *Though his (Ajna's) army was broken through*
by the enemy सडोहा खज *yet the most enormous An चरी प्रवर्तितम्*
रर went against the enemy's army itself चरी विविधेन सडोरणेन *smoke*
may be dispersed by the wind मरुतु कच तन हन वडि *but where there is*
fire there continues fire

66th ६६ वं एक वीर That one hero (Aja) high-spirited in the fight
 रथी निजही कण्ठो घनुबाहु riding on a car, equipped with a quiver, clad
 in armour, holding a bow रामरक्ष निवारयामास repelled the whole multitude

अन्यान्यसूतान्मथनादभूता
 तावेव सूतौ रथिनौ च कौचित् ।
 व्यथौ गदाव्यायतसंप्रचारौ
 भग्रायुधौ बाहुविमर्दनिष्ठौ ॥ ५१ ॥
 परस्परेण सतयोः प्रक्षर्वौः
 उत्क्रान्तवाय्वो समकालमेव ।
 अमर्त्यभावेऽपि कयोश्चिदासीत्
 एकाक्षरःप्रार्थितयोर्विवादः ॥ ५३ ॥
 व्यूहावुभौ तावितरेतरस्मात्
 भङ्गं जयश्चापतुरव्यवस्थम् ।

इत्यन् सगरे his own headless trunk dancing : = tottering on the battle
 field द्विषत् द्वेष्टि द्विष्टं इम् अद्वेष्ट अद्विष्ट pl अद्विषु अद्विषन् अद्विषन् न द्विष्टेन
 द्विष्टिचे द्वेष्ट्यति ते द्विष्ट । इत्यन् यन् इत्यति अनर्भोत् नमनं मर्त्यंति and
 मर्तिष्यति ।

52sl अन्यान्यसूतान्मथनात् By slaying each other's car-drivers रथिनौ
 कौचित् two car-warriors became themselves the drivers also व्यथौ being both
 unhorsed गदाव्यायनमप्रचारौ they fought with long clubs भग्रायुधौ बाहुविम
 र्दनिष्ठौ their weapons being broken, they both died by struggling with each
 other's arms

53sl परस्परेण सतयोः प्रक्षर्वौः Two other warriors striking and being
 scounded by each other उत्क्रान्तवाय्वो समकालम् ev their vital air or breath
 going out in the same time—both dying at the same moment अमर्त्यभावे
 अपि चाधीन् विवादः in their immortal i. e. deified state too a dispute
 arose एकाक्षरः प्रार्थितयोः both having desired possession of the same
 thing

पश्चात् पुरोमास्तयोः प्रवृद्धौ
 पर्यायवृत्त्येव महावर्णवोर्मा ॥ ५४ ॥
 परेण भयेऽपि बले महौजाः
 यथावजः प्रत्यरिसैन्यमेव ।
 धमो निवर्ज्येत समीरणेन
 यतस्तु कचस्तत एव वज्रिः ॥ ५५ ॥
 रथो निपङ्क्तो कवचो धनुयान्
 हस्तः स राजन्यकमेकवीरः ।
 निवारयामास महावराहः
 कल्पक्षयीदृत्तमिवार्णवाम् ॥ ५६ ॥

54a/ दूरी लक्ष्मी ली दूरीवरणात् आपतु The two armies got from each other both defeat and victory अथवा without any rule or order तथा र्चवोर्मा like two waves of the ocean पश्चात् पुरोमास्तयोः प्रवृद्धौ पर्याय इत्या इव augmented by two successive winds behind and before आपतु 2 pret-
 tial वाप ।

55a/ परेण भयेऽपि बले Though his (Aja's) army was broken through by the enemy महौजा अज yet the most vigorous Aja यथो प्रत्यरिसैन्यम् इव went against the enemy's army itself धमो निवर्ज्येत समीरणेन smoke may be dispersed by the wind यतस्तु कच इव एव वज्रिः but where there is a while there continues fire

56a/ हत स रथ वीरः That one hero (Aja) high-spirited in the fight रथो निपङ्क्तो कवचो धनुयान् riding on a car, equipped with a quiver, clad in armour, he long a bow राजन्यक निवारयामास repelled the whole multitude

स दक्षिणं त्वणमुखेन वामं
 व्यापारयन् चक्षुर्मलच्छताजौ ।
 आकर्षणाय सकृदस्य योद्धुः
 मौर्वीव बाणान् सुषुवे रिपुघ्नान् ॥ ५६
 स रोषदृष्टाधिकलोहितोष्ठैः
 व्यक्तोद्धरेखाभकुटोर्वचद्भिः ।
 तस्तार गां भङ्गनिकृत्तकण्ठैः
 झङ्कारगर्भैर्दिपतां शिरोभिः ॥ ५७ ॥
 सर्वैर्बलाङ्गैर्द्विरदप्रधानैः
 सर्वायुधैः कङ्कटभेदिभिश्च ।

of princes महाबल as the great door (i. e. Vishnu incarnate as such)
 had repelled the overflowing waters of the ocean at the dissolution
 of the world.

57sl. IIc, Aya, अस्मान् बाणौ was observed or appeared in the
 battle दक्षिणं चक्षुर्मुखे वामं व्यापारयन् beautifully plying his right hand
 by the mouth of the quiver बाणैर्बलाङ्गैः सकृदस्य योद्धुः मौर्वीव बाणान् सुषुवे इव
 छिद्मान् that warrior's bow-string once drawn to the ears looked as if
 it was itself producing foe-destroying arrows सुषुवे ३ prot. or part. of व
 भूते खपते Imp. १ सुषुवे अचरिह अयोध सुषुवे अविष्यत आधवे भूत ।

58sl. स तस्तार गां He stretched the earth द्विपता शिरोभिः with enemies'
 heads भङ्गनिकृत्तकण्ठैः with throats cut by arrows रोषं चक्षुः, bitten in rage
 exceedingly bloody अङ्गोद्धरेखा भकुटोर्वचद्भिः bearing frowns with perceptible
 + pearl linear marks झङ्कारगर्भैः still emitting defiant sounds कृत् कृत्
 सुषुवे अचारीन् अचरिह अङ्गन अविष्यति ते भूत ।

सर्वप्रयत्नेन च भूमिपालाः
 तस्मिन् प्रजड्भ्युधि सर्व एव ॥ ५८ ॥
 सोऽस्त्रजैश्चन्नरयः परेषां
 ध्वजाग्रमात्रेण बभूव लक्ष्यः ।
 नोच्चारमग्नौ दिनपूर्वभागः
 किञ्चित्प्रकाशेन विवस्त्रतेव ॥ ६० ॥
 प्रियंवदात् प्राप्तमसौ कुमारः
 प्रायुङ्क्त राजसधिराजस्तनुः ।
 गान्धर्वमस्त्रं कुत्तुमास्त्रकान्तः
 प्रस्वापनं स्वप्ननिवृत्तलौल्यः ॥ ६१ ॥

59st सर्वाः बलादौ ..With all divisions of the army with elephants as the chief सर्वाभ्युधि कटुदग्धेदिभिश्च and with all weapons piercing even coats of mail सर्वाप्रयत्नेन च and putting forth every effort भूमिपालाः the kings तस्मिन् प्रजड्भ्युधि सर्वा एव struck at him i. e. attacked him in battle, even all of them.

60st. च अस्त्रजैश्चन्नरयः परेषां He with his chariot covered by the collection of the enemy's weapons ध्वजाग्रमात्रेण बभूव लक्ष्यः could be distinguished only by the extremity of his flag नोच्चारमग्नौदिनपूर्वभाग एव like the first part of the day (the morning) covered with snow किञ्चित् प्रकाशेन विवस्त्रता being recognisable by the sun appearing but a little.

61st. अघो कुमारः Then that prince, the son of the great king कुत्तुमास्त्रकान्तः handsome like the flower-armed Kam's स्वप्ननिवृत्तलौल्यः himself averse to slumber i. e. wide awake प्रायुङ्क्त राजसधिराजस्तनुः applied against the hostile kings प्रायुङ्क्त Impf युज्य युनक्ति युक्ते अयुज्यत् अयोद्योत् अयुक्तं युयोज युज्य

ततो धनुष्कर्पणमूढहस्तम्
 एकांसपर्यस्तशिरस्तजालम् ।
 तस्यौ ध्वजस्तम्भानिपणदेहं
 निद्राविधेयं नरदेवसैन्यम् ॥ ६२ ॥
 ततः प्रियोपात्तरसेऽधरोष्ठे
 निवेश्य दधौ जलजं कुमारः ।
 तेन स्वहस्तार्जितमेकवीर-
 पिवन् यशो मूर्त्तमिवावभासे ॥ ६३ ॥
 शङ्खस्वनाभिज्ञतया निवृत्ता-
 तं सन्नशत्रुं ददृशुः स्वयोधा ।

दीक्षति ते युक्तः । गान्धर्वं चतः the Gandharva weapon त्रिपुण्ड्रं प्राप्त which
 had been obtained from Prayamvada (see V 59) प्रसादन and which
 throws into sleep those that are struck by it

62a ततः नरदेवसैन्यं Then the army of the hostile kings धनुष्कर्पण
 मूढहस्त their hands being incapacitated for drawing the bow एकांस their
 helmets slipped on one shoulder तस्यौ stood or remained ध्वजस्तम्भानिपणदेह
 their bodies reclining on their flag staffs निद्रा under the power of sleep

63a ततः कुमारः Then the prince Aja निवेश्य having entered or
 applied जलजं his conch or shell अधरोष्ठे to his lips प्रियोपात्तरसे the flavor
 of which had been taken in or tasted by his beloved Indumati दधौ
 sounded it आ यमनि अस्मासीन् दधौ आजनि स्नातः । मन thereby i. e. by
 the conch entered within his lips आवभास he appeared एक वीर one sole
 hero पिवन् एव drinking as it were or enjoying यशोमूर्त्तं fair fame in the
 material form of the conch स्वहस्तार्जित earned by his own hand

स्वर्गोत्तितानामिव पद्मजानां

मध्ये स्फुरन्तं प्रतिमाशशाढम् ॥ ६४ ॥

सशोणितैस्तेन शिखीमुखायैः

निक्षेपिताः केतुषु पार्थिवानाम् ।

यशो हतं संप्रति राघवेण

न जीवितं व क्षपयेति यथाः ॥ ६५ ॥

स चापकोटीनिक्षिप्तैकवाहुः

शिरस्त्रनिष्कर्षणभिन्नमौलिः ।

उलारवद्वयमवारिविन्दुः

भीता प्रियामेत्य वच्चे वभाषे ॥ ६६ ॥

64st. *रघु* By the recognition of the conch sound विजयत having rallied *क्षपेया* his own soldiers *रघु* saw स सङ्ग्रामं him with his enemies overcome by sleep प्रतिमाशशाढम् like the image of the moon स्फुरन्तं resplendent स्फुर स्फुरति चक्षुरीन् पुच्छिर स्फुरिष्यति । निक्षेपितानाम् रघु पद्मजानां in the midst as it were of lotuses which had closed

65st. *तेन निक्षेपिता* By him were cast or superseded केतुषु पार्थिवानां on the flag staffs of the hostile kings शिखीमुखायै by means of the points of arrows सशोणितैः decorated with blood इति. वच्चे then, the following letters or characters यशो हतं व क्षपयेति राघवेण your glory is now robbed by the son of Eglea न जीवितं क्षपया your lives are not taken through mercy

66st. *स* He the prince चापकोटीनिक्षिप्तैकवाहुः one hand *वच्चे* deliver the extremity of the bow शिरसि the hair band loosened by *वच्चे* for

तदुपचितकुटुम्बः शान्तिमार्गोत्सृज्योऽभूत्

न हि सति कुलधुर्ये सूर्यवंशा गृहाय ॥ ७१ ॥

इति श्रीरघुवंशे महाकाव्ये कालिदासकृतौ

अजपाणिग्रहणी नाम सप्तमः सर्गः ।

the way of peace i. e. for retiring from the business of life and betaking himself to spiritual contemplations. न हि सति कुलधुर्ये सूर्यवंशा गृहाय for when there was a son capable of bearing the burden of the family the descendants of the sun are not any longer for continuing the household life

अष्टमः सर्गः ।

अथ तस्य विवाहकौतुकं
ललितं विधत् एव पार्थिवः ।
वसुधामपि चक्षुर्गामिनीम्
अकरोदिन्दुमतो मिषापराम् ॥ १ ॥
दुरितैरपि कर्तुं मात्मसान्
प्रयतन्ते नृपसूनुवो हि यत् ।
तदुपस्थितमघघ्नीदजः
पितुराज्ञेति न भोगदृष्ट्या ॥ २ ॥

1st. अथ पार्थिवः Then the king Raghu अकरोत् made वसुधाम् अपि the world also i. e. the empire तस्य वसुधामिनीं got under his (the prince's) hand i. e. handed the empire to him विवाहकौतुकं ललितं विधत् even while holding the auspicious marriage string refers to तस्य the prince विधत् pres. part gen. sing. व । इन्दुमतो एव अपरा as another Indumat.

2nd. दुरितैः अपि कर्तुं मात्मसान् Which for making their own even by foul means प्रयतन्ते वसुधाम् हि king's sons undeed strive तन् उपस्थितं अपघ्नीय अजः Aja accepted that when presented to him पितुः आज्ञा इति because it was his father's command न भोगदृष्ट्या not through thirst for enjoyment Princes generally labour after obtaining the regal power by foul means such as poisoning or otherwise assassinating the reigning

अनुभूय वशिष्ठसम्प्राप्तैः
 सलिलैस्तेन सदाभिषेचनम् ।
 विशदोच्छसितेन मेदिनी
 कथयामास कृतार्थतामिव ॥ ३ ॥
 स बभूव दुरासदः परैः
 गुरुणायर्वविदा हतक्रियः ।
 पवनाग्निसमागमो ह्ययं
 सहितं ब्रह्म यदक्षतेजसा ॥ ४ ॥
 रघुमेव निवृत्तयौवनं
 तममन्यन्त नवेशरं प्रजाः ।

monarch, but Aja even when the empire was made over to him by his father of his own accord accepted it not by desire of enjoyment but because obedience to a father's command was necessary

3rd. मेदिनी *The earth अनुभूय feeling—getting a sensation of मेम सदा in company with him Aja अभिषेचन the regal consecration वशिष्ठसम्प्राप्तैः सलिलैः by the waters poured by the priest Vansha कथयामास expressed विशदोच्छसितेन by manifest exhalations कृतार्थताम् इव as it were her satisfaction*

4th स बभूव दुरासदः परैः *He became unapproachable by enemies दुष्टा अपर्वविदा हतक्रिय having been consecrated to the regal office by his spiritual preceptor versed in the Atharvan सहितं ब्रह्म यत् अक्षतेजसा where the Brahmanical power is joined to the splendor of arms or military power पवनाग्नि समागमो हि अयं it becomes indeed the association of wind and fire When the temporal power is supported by the spiritual it becomes perfectly invincible*

स हि तस्य न केवलां श्रियं
 प्रतिपेदे सकलान् गुणानपि ॥ ५ ॥
 अधिकं शृणुभे शृण्वयुना
 हितयेन हयमेव सङ्गतम् ।
 एदम्हृदमजेन पैतृकं
 विनयेनास्य नवच्च यौवनम् ॥ ६ ॥
 सद्यं बुभुजे महाभुजः
 सद्यसोद्देगमिषं व्रजेदिति ।
 अचिरोपनतां स मेदिनीं
 नवपाणिग्रहणा बधूमिव ॥ ७ ॥

5th. प्रजा The populace तम् अवयन् believed him—looked upon him
 मेघर their new or young lord रघुम् एव निहतयौवम् as I again / myself
 returned to youth स हि प्रतिपेदे for he attained तस्य न केवलां श्रियं not only
 his (Raghu's) fortune सखलान् गुणान् अपि but also all his accomplishments
 or virtues.

6th. शृण्वयुना हितयेन हयमेव सङ्गतम् Each of the two joined to its blessed
 or happy second अविद्यम् शृणुभे became the more resplendent शृणु
 मोक्षं अमुम् अमीनिष्ठ शृणुभे मोक्षियते । एदं अहम् अजेन पैतृकं Namely
 the paternal or hereditary high dignity being joined to the youthful
 Aja विनयेन असा नव च यौवम् and his fresh vigor of youth joined to
 his modesty

7th. स महाभुज मेदिनीम् अचिर उपनता सद्यं बुभुजे He the large
 armed Aja tenderly enjoyed the earth (i. e. the empire) only lately
 obtained सद्यं उद्देगम् एव व्रजेत् इति being apprehensive lest it may
 be by any violence shown fall into nervous terror नवपाणिग्रहणा बधूम् एव

अहमेव मतो भक्षोपतेः

इति सर्वः प्रकृतिष्वचिन्तयत् ।

उदधेरिव निम्नगाशते-

ष्वभवन्नास्य विमानना क्वचित् ॥ ८ ॥

न खरो न च भूयसा मृदुः

पवमानः पृथिवीरुद्धानिव ।

स पुरस्कृतमध्यमक्रमः

नमयामास नृपाननुद्धरन् ॥ ९ ॥

अथ बोद्ध रघुः प्रतिष्ठितं

प्रकृतिष्व्वात्मजमात्मवक्त्या ।

विषयेषु विनाशधर्मास्तु

त्रिदिवस्थेष्वपि निःस्पृहीऽभवत् ॥ १० ॥

like a wife fresh married बुभुजे भुजति मुझे अभीसीत् अभुजत बुभुजे भुजति
भीषयति ते मुक्तः । प्रजेन वजनि अजजनीत् वजान् वणिषयति वजितः ।

8st सर्घ्यं प्रकृतिष्वचिन्तयत् Every one among his subjects thought
अहम् एव मतो भक्षोपते "I alone am regarded or honoured by the King"
उदधे इव निम्नगाशते like the ocean among hundreds of rivers अमरत् न
अस्य विमानना क्वचित् there was no disregard on his part to any one

9st. न खर न च भूयसा मृदु Not harsh nor yet too tender पुरस्कृत
मध्यमक्रम but observing the happy medium स नमयामास नृपान् अनुद्धरन् he
lent the auxiliary princes without exterminating or uprooting them
पवमान इथिवीरुद्धानिव like as the wind does to the trees

10st अप बोद्ध रघु Then Raghu seeing or observing प्रतिष्ठितं प्रकृतिषु

गुणवत्त्वसुनरोपितश्रिय
 परिणामे हि दिव्योपवञ्जनाः ।
 पदयोः तत्त्ववत्त्ववाससां
 प्रयत्नाः संयमिनां प्रपेदिरे ॥ ११ ॥
 तमरणसमाश्रयोन्मुखं
 शिरसा वेष्टनशोभिना सुतः ।
 पितरं प्रणिपत्य पादयोः
 अपरित्यागमवाचतात्मनः ॥ १२ ॥
 रघुरश्रुमुखस्य तस्य तत्
 कृतवानीक्षितमात्मजप्रियः ।

राजा *his son well established over the officers of the kingdom* राजवत्त्वदा
 by his own self-possession निश्चयः अपरत्त्व become unattached in mind
 १० अर्था दिव्येषु दिवावत्त्वेषु ॥ objects of enjoyment naturally perishable
 विदिवत्त्वेषु अपरत्त्वेन to those in heaven

11s! दिव्योपवञ्जना हि *For the descendants of Durya गुणवत्त्वसुनरोपित*
 विष their regal fortunes being planted or fixed on evanescent things परिणामे
 in old age प्रयत्ना being devout or holy in mind प्रपेदिरे betook to पदयोः
 सयमिना तत्त्ववत्त्ववाससां the position of ascetics clad in barks of trees

12s! सुतः *The son Aja शिरसा वेष्टनशोभिना with his head resplendent*
 with the turban प्रणिपत्य पादयोः having prostrated himself at Raghu's
 feet अपाचत स पितरं begged of him his father अपरित्यागमवाचतात्मनः turned ॥
 (i. e. bent on) resorting to the forest अपरित्यागम् आत्मनः that he should
 not abandon him वाच वाचति ते अपाचोम् अपाचिह्नं यथाच यथाच अपाचिह्नं वे
 वाचिह्नम् ।

13s! रघु राजाजप्रिय *Raghu, fond of his son, तस्मात् तत् रक्षित*

न तु सर्प इव त्वचं पुनः
 प्रतिपेदे व्यपवर्जितां श्रियम् ॥ १३ ॥
 स किलाश्रममन्यमाश्रितः
 निवसन्नावसथे पुरादहिः ।
 समुपास्यत पुत्रभोग्यया
 सुपयेवाविकृतेन्द्रियः श्रिया ॥ १४ ॥
 प्रशमस्थितपूर्वपार्थिवं
 कुलमभ्युद्यतनूतनेश्वरम् ।
 नभसा निभृतेन्दुना तुलाम्
 उदितार्केण समारोह तत् ॥ १५ ॥

performed that wish तस्य अश्रुमुद्यस्य of his Aja's, having tears in his face
 ननु पुनः प्रतिपेदे but he did not resume व्यपवर्जितां श्रियम् his already aban-
 doned Fortune or royal state सर्प इव त्वच इति like the snake his skin.

14th स किल आश्रमम् अनारम्भ आश्रितः He Raghu (it is said) having
 betaken himself to the last stage of a regenerate class : = an ascetic life
 आश्रितः from श्रिः । निवसन् आवासथे पुरात् दहिः living in a place out of the
 city यत् ३०० VII 33 अविकृतेन्द्रियः unaffected in his organs, i. e. keeping
 all carnal affections under control समुपास्यत was served Imperfect or
 1 proterite pass of आस । श्रिया by the goddess of Fortune, पुत्रभोग्यया
 दया इव like a daughter-in-law who could be enjoyed only by his son.

15th तत् कुलं That family or dynasty प्रशमस्थितपूर्वपार्थिवं of which
 the former—or old king was in a state of tranquillity—retired from active
 life अभ्युद्यतनूतनेश्वर with a new or young lord risen to office समारोह
 तुला got up to the similitude नभसा of the sky निभृतेन्दुना with the moon
 obscured उदितार्केण and the sun risen.

यतिपार्थिवलिङ्गधारिणौ

ददृशानि रघुराघवौ जनैः ।

अपवर्गमहोदयार्थयो

भुवमंशाविव धर्मायोगतौ ॥ १६ ॥

अजिताधिगमाय मन्त्रिभिः

युयुजे नीतिविशारदैरजः ।

अनपायिपदोपलब्धये

रघुराज्ञैः समियाय योगिभिः ॥ १७ ॥

नृपतिः प्रकृतीरवेचितुं

व्यवहारासनमाददे युवा ।

16st रघुराघवौ *Raghu and his son* यतिपार्थिव *holding* respectively the symbols of the ascetic and the king ददृशानि जनैः *were observed by men* १० appeared to men 2 pret or perf pass dual of दृश् । अहौ १७ = portions अपवर्गमहोदयार्थयो धर्मेयो of the two characteristics of renunciation (implied in spiritual emancipation) and great prosperity भुव नहौ comes into the world

17st अज *Aja* अजिताधिगमाय *for obtaining* possessions not yet conquered १८ for making new conquests युयुजे was joined १९ had about him मन्त्रिभि नीतिविशारदैः *ministers great in state policy* perf pass of युज । २४ *Raghu* अनपायिपदोपलब्धये *for obtaining* the imperishable state of emancipation समियाय *kept company* आज्ञै योगिभिः *with devotees* perfected in the knowledge of reality

18st नृपति युवा *The young king* प्रकृती रवेचितुं *for observing* his subjects i. e. suitors with a view to distinguish by personal inspection rightful petitioners from false pretenders व्यवहारासनम् आददे 190th

परिचेतुमुपांशु धारणां
 कुशपूतं प्रवयास्तु विष्टरम् ॥ १८ ॥
 अनयत् प्रभुशक्तिसम्पदा
 वशमेको नृपतीननन्तरान् ।
 अपरः प्रणिधानयोग्यया
 मरुतः पञ्च शरीरगोचरान् ॥ १९ ॥
 अकरोदचिरेश्वरः क्षिती
 द्विपदारम्भफलानि भस्मसात् ।
 इतरो दहने स्वकर्मणां
 यवृते ज्ञानमयेन वह्निना ॥ २० ॥

the seat of administrator of Law in public प्रवया ह but the old king
विष्टरं कुशपूतं took the seat sanctified by kusa grass उपान् in private
1 e in a retired place परिचेतु धारणां for exercising mental fixedness or
abstraction वि विनीवि ते अवेधीन् अवेह विदाव विद्याय विद्ये विद्ये
चेद्यतिने दित ।

19th एक One, Aja, प्रभुशक्तिसम्पदा by means of his authority as lord
 paramount अनयत् नष्ट brought under subjection नृपतीन् अन्तरान् the
 adjacent kings, 1 e those bordering on his dominions अपर the other,
 Raghu, प्रणिधानयोग्यया by means of his power of mental abstraction नष्ट
 पद brought under restraint the five vital airs शरीरगोचरान् already in
 possession of his body

20th अचिरेश्वर The new king, Aja, अकरोत् मयसां turned into ashes
 1 e burnt up or destroyed द्विपदारम्भफलानि the result of his enemy's
 undertakings or enterprises क्षिती on the earth इतरो the other king Raghu
 वृते continual, engaged दहने the burning up or destroying स्वकर्मणा

इति शत्रुषु चेन्द्रियेषु च
 प्रतिपिहप्रसरेषु जाग्रतौ ।
 प्रसितावुदयापवर्गशोः
 उभयोः सिद्धिमुभाववाप्तुः ॥ २३ ॥
 अथ काञ्चिदजव्यपेक्षया
 गमयित्वा समदर्शनं समा ।
 तमसः परमापदव्ययं
 पुरुषं योगसमाधिना रघुः ॥ २४ ॥
 श्रुतदेहविसर्जनः पितुः
 चिरमश्रूणि विमुच्य राघवः ।

rules of contemplation आपरमावदर्शनम् until obtaining a vision of the Supreme Spirit

23rd इति जाग्रतौ Thus the two being severally vigilant शत्रुषु , against enemies and sensuous organs baffled in their objects प्रतिपिह being respectively attached to worldly prosperity and renunciation or final release उभयोः सिद्धिम् उभौ अवाप्तुः both attained the two respective consummations.

24th अथ रघु समदर्शनं Then Raghu observing all things with equal eyes काचित् गमयित्वा समा having passed some years अजव्यपेक्षया for the sake of Aja अथ attained अखण्डं पुरुषं the imperishable Spirit तमसः पर superior to darkness or delusion योगसमाधिना by the perfection of union—by unification

25th राघव श्रुतदेहविसर्जनं पितुः The son of Raghu having heard of his father's relinquishment of the body चिरम् अश्रूणि विमुच्य having for a

विदधे विधिमस्य नेष्टिकं
 यतिभिः सार्द्धमनग्रिमग्रिचित् ॥ २५ ॥
 अकरोत् स तदौद्धैदिकं
 पितृभक्त्या पितृकार्यकल्पवित् ।
 न हि तेन पथा तनुत्यजः
 मनयावर्जितपिण्डकाद्विषः ॥ २६ ॥
 न परार्ह्यगतिरशोचतां
 पितुरुद्दिश्य सदर्थवेदिभिः ।
 शमिताधिरधिज्यकामुकः
 कृतवानग्रनिशासनं जगत् ॥ २७ ॥

• long time shed tears विदधे celebrated विधि अस्य वैदिकम् अथपि his funeral
 rites without fire : i e not by cremation यतिभिः सार्धे in company with
 ascetics अग्रिचित् himself an observer of fire

25th स पितृकार्यकल्पवित् He knowing the rules of rites due to a
 deceased father तदौद्धैदिकम् अकरोत् performed his after body rites—
 i e rites after relinquishment of the body विदधता through devotion
 to his father, not because he thought his father's departed soul wanted
 them स हि तेन पथा तनुत्यजः for those that relinquish the body in
 that way मनयावर्जितपिण्डकादिषु are desirous of edible balls offered
 by sons

27th स Ho, Aja, उदिस considering परार्ह्यगते पितुः शोचता that
 a father whose course has been so blessed is not to be lamented सदर्थं
 वेदिभिः शमिताधिः and having by the instrumentality of sages expert in
 the knowledge of the excellent object, or summum bonum, arranged his

क्षितिरिन्दुमतो च भामिनी
 पतिमासाद्य तमग्यपौरुषम् ।
 प्रथमा बज्ररत्नहरभृत्
 अपरा वीरमजोजनत् सुतम् ॥ २८ ॥
 दशरश्मिशतोपमद्युतिं
 यशसा दिक्षु दशस्वपि अतम् ।
 दशपूर्व्वरथं यमाख्यया
 दशकण्डारिगुरुं विदुर्बुधाः ॥ २९ ॥

grief अधिश्चकारुः with his low well strung कनवान् अप्रतिशासन 'जगत्
 rendered the world destitute of a rural government i. e. became solo
 ruler of the earth.

28th- क्षिति इन्दुमती च भामिनी The earth and the deities Indumatis
 पतिम् आसाद्य तम् अग्यपौरुषम् having obtained him, eminently energetic,
 for their lord प्रथमा बज्ररत्नः अभूत् the former became the producer of
 numerous excellent objects अपरा वीरम् अजोजनत् सुत the other gave birth to
 a heroic son

29th- यं whom or which son विदुर्बुधा learned men know to be or called
 दशपूर्व्वरथम् आख्यया-by name "Patha" with "Dasa" prefixed to it i. e.
 'Dasaratha' दशरश्मिशतोपमद्युतिं whose lustre was like that of the thousand
 rayed sun यशसा दिक्षु दशस्वपि अतम् celebrated by reputation in the ten
 quarters of the globe. The ten quarters are 1 East, 2 South, 3 West,
 4 North, 5, Agnikona S E. 6 Nairita S W 7 Vayu N W 8 Isana
 N E. 9 Upper regions or Zenith 10 Lower regions or Nadir दश
 कण्डारिगुरुः the father of the enemy of the Ten necked Ravana i. e. the
 father of Rama.

ऋषिदेवगणस्वधाभुजा
 श्रुतयागप्रसवैः स पार्थिवः ।
 अन्वृणत्वमुपेयिवान् वभौ
 परिधेर्मुक्त इवोष्णदोधितिः ॥ ३० ॥
 बलमार्त्तभयोपशान्तये
 विदुषां सत्कृतये वज्र श्रुतम् ।
 वसु तस्य विभोर्न केवलं
 गुणवत्तापि परप्रयोजना ॥ ३१ ॥
 स कदाचिद्वेक्षितप्रजः
 सह देव्या विजहार सुप्रजाः ।

30th स पार्थिव He, the king Aja श्रुतयागप्रसवै by study of the Veda, by sacrifices, and by procreation of sons ऋषिदेवगणस्वधाभुजा Rishis, gods and the enjoyers of oblations : i. e. the departed fathers or uncles. Every member of the three regenerated classes owes it to the Rishis to study the Veda, to the gods to offer sacrifices, and to departed fathers to procreate sons for making offerings to them. वभौ alone उपेयिवान् 3 pret. or perf. part of उपेय् इ उपेयिवान् उपेयिवान् Accus. pl. उपेयुः &c.

31st स केवलं न स विभो वत् Not only was that king's (Aja's) wealth मुख्यता क्षयि but also his personal attributes or accomplishments पर प्रयोजना for the use or welfare of others वज्रम् शान्तभयोपशान्तये his bodily strength was for allaying the fears of the oppressed or imperilled विदुषां सत्कृतये वज्र वत् and his much learning or study was for the intelligent patronage of the learned.

नगरोपवने शचीसखः

मरुतां प्रालयितेव नन्दने ॥ ३२ ॥

अथ रोधसि दक्षिणोदधेः

श्रितगोकर्णनिकेतमोश्चरम् ।

उपवीणयितुं ययौ रवेः

उदयावृत्तिपथेन नारदः ॥ ३३ ॥

कुसुमैर्ग्रथितामपार्थिवे.

सज्जमातोद्यशिरोनिवेशिताम् ।

अहरत् किल तस्य वेगवान्

अधिवासस्पृहयेव मारुतः ॥ ३४ ॥

32st स अवेक्षितपत्र He, Aja, making inspection of his subjects सुवर्णा himself having excellent progeny कदाचिन् सद्य देवा निजहार नगरी पतने on a certain occasion amused himself in the gardens of the city with the queen शचीसख सखता वासयिता इव सम्पदे as the friend or husband of Sachī, the cherisher or king of the gods, does in Nandan forest.

33rd अथ रोधसि दक्षिणोदधे Now on the beach of the southern sea नारद ययौ Narada proceeded or was going रवे उदयावृत्तिपथेन by the path of the sun's rise and revolution in the sky उपवीणयितुं to harp or sing रंहर unto Sita दित्त residing in his seat Cocarna दित्त from वि अपर्ति ते मित्राय मित्रिणे अमित्रिषत्त न अपिपत्ति ते ।

34st अहरत् किल यस्याम् मारुत Then (as the story is) a strong wind scented सज्जम् आसीत् शिर निवेशिता a wreath placed on the top of the musical instrument अविवाहस्य इत्या इव for perfuming itself as it were कष्टमे पयिताम् अपार्थिवे strong with flowers unearthly i. e. celestial flowers, refers to the wreath

भ्रमरैः कुसुमानुसारिभिः
 परिकीर्णा परिवादिनी मुनेः ।
 ददृशे पवनावलेपजं
 स्रजती वाप्यमिवाञ्जनाविलम् ॥ ३५ ॥
 अभिभूय विभूतिमार्त्तवीं
 मधुगन्धातिशयेन वीरुधाम् ।
 नृपतेरमरस्रगाप सा
 दयितोरुस्तनकोटिसुस्थितिम् ॥ ३६ ॥
 क्षणमात्रसखीं सुजातयोः
 स्तनयोस्तामवलोक्य विज्ञता ।

35a परिवादिनी मुने The Muni's (Narada's) seven stringed harp
 परिकीर्णा भ्रमरैः कुसुमानुसारिभिः surrounded or covered with black bees
 following after the flowers ददृशे was observed : e appeared स्रजती वाप्यम्
 इव as if shodding tears पवनावलेपजं caused by the assault of the wind स्रजता
 विलम् stained with collyrium, such as tears are when shed by females
 whose eyes are tinged with collyrium स्रजती pres part fem of स्रज ।

36a सा अमरस्रगा That celestial wreath or chaplet अभिभूय विभूतिम्
 surpassing the rich hilarity of the season मधुगन्धातिशयेन वीरुधाम् b, the
 excessive floral / omyed perfume of the celestial crepers आप obtained
 नृपते दयितोरुस्तनकोटिसुस्थितिम् its proper position on the extremities of the
 breasts of the king's wife

37a नरीश्वरप्रिया The wife of the most excellent of men : e Indumati
 अवलोक्य having observed स्रजमात्रसखीं that momentary conspersion : e the
 chaplet सुजातयोः सखीं c, her well formed breasts विज्ञता विमिश्रित being

निमिमोल नरोत्तमप्रिया
 हतचन्द्रा तमसेव कौमुदी ॥ ३७ ॥
 वपुषा करणोज्झितेन सा
 निपतन्तो पतिमप्यपातयत् ।
 ननु तैलनिपेकविन्दुना
 सद्यो दीपार्चिरूपैति मेदिनीम् ॥ ३८ ॥
 उभयोरपि पार्श्ववर्तिनां
 तुमुलेनार्त्तरवेण वेजिताः ।
 विचगाः कमलाकरालयाः
 समदुःखा इव तत्र चुक्रुशुः ॥ ३९ ॥

convulsed, closed her eyes in the long sleep : e died हतचन्द्रा तमसा इव कौमुदी like the moonlight when the moon is grasped by darkness i. e. under a lunar eclipse मोल मोलति अनीलोत् मोलित्यति ।

38a सा निपतन्तो She falling down वपुषा करणोज्झितेन with her body destitute of the organs of sensation पतिम् अपि अपातयत् caused her husband also to drop down ननु दीपार्चि For does not the lamp-flame अनेति मेदिनी get to the ground तैलनिपेकविन्दुना सद्यः in company with the drops of dripping oil.

39 विचगा The birds कमलाकरालया abiding in the repository of lotuses : e in the neighbouring lake वेजिता frightened तुमुलेन आर्त्तरवेण by the confused lamentations उभयोः अपि पार्श्ववर्तिना of the attendants of the couple समदुःखा इव तत्र चुक्रुशु cried there as if consoling क्रुश मोलति अकुपत् चुक्रुश मोलति क्रुश ।

नृपतेर्व्यजनादिभिस्तमः

ननुदे सा तु तथैव संस्थिता ।

प्रतिकारविधानमाद्युपः

सुनि शेषे हि फलाय कथ्यते ॥ ४० ॥

प्रतियोजयितव्यवस्तुकी-

समवस्थामथ सत्त्वविश्रुवात् ।

स निनाय निनायपत्सुतः

परिगृह्योचितमहमङ्गनाम् ॥ ४१ ॥

• घटिरङ्गनिपणया तथा

करणापायविभिन्नवर्णया ।

402। हस्ते तत्र पुनरे The insensibility & fainting of the hand was removed or remedied अथवादिभिः by fanning and other expedients भा तु तत्रैव मल्लिका but she Indumati died on the spot प्रतिकारविधानम् the application of remedies अथवा अथवात् प्रयत्नैः with expected results आतुर सति शेषं हि तत्रैव there is a remnant of the term allotted of 1 fo वृद्ध वृद्धति ते अनीतधील अनीत वनीत वनीते नीतव्यति ते वृद्ध ।

41st म निबन्धनतः। He extremely loving परिश्रम having taken up
 चाना the load, सञ्चयिष्यात् who from the loss of sensibility प्रतियोजयिष्य
 was in the state of a harp or instrument to be organized : & not
 already organized निबन्धन उचितम् सङ्ग made her : & her dead body,
 to get its proper embrace

42d यदि The husband समस्तवत appeared अज्ञानियता तथा b/or
myself or her own करवायायिनिर्दिष्टता. Under my 22-1602896-6; Under my

समलक्ष्यत विधदाविलां

मृगलेखामुपसीध चन्द्रमाः ॥ ४९ ॥

विललाप स वाष्पगद्गदं

सहजामप्यपह्नाय धीरताम् ।

अभितप्तमयोऽपि मार्दवं

भजते कैव कथा शरीरिषु ॥ ४३ ॥

कुसुमान्यपि गात्रसङ्गमात्

प्रभवन्त्यायुरपोद्धितुं यदि ।

न भविष्यति हन्त साधनं

किमिवान्यत् प्रहरिष्यतो विधेः ॥ ४४ ॥

of life लक्ष्मि इव चन्द्रमा like the moon at day break विधत् holding the tarnished mark of the face, meaning the shades on the moon's disk.

43s! विललाप स वाष्पगद्गद He lamented in accents broken or choked by tears सहजाम् अपि अपह्नाय धीरतां abandoning his firmness though natural to him अभितप्तम् अय अपि even iron when heated with fire मार्दवं भजते gets softness कैव कथा शरीरिषु what need be said of the fire of grief in human bodies विललाप लपं लपति अलापोन् लपिष्यति । भजते अभत भेजे मयते भङ्ग ।

44s! यदि कुसुमानि रूपि गात्रसङ्गमात् If or since even flowers by contact with the body प्रभवन्ति आयु अपोद्धितुं are able to take away life हन्त किमिव अन्यत् then alas! what other sort of thing न भविष्यति साधनं will not be a means of destroying life प्रहरिष्यत विधेः on the part of Providence when about to strike? अपोद्धितुम् क्व क्वहे वीरिह कदाहने क्विष्यते । It takes Parasmu pada optionally with prep अप । प्रहरिष्यत Future part. gen. sing from ह् ।

अथवा मृदु वस्तुं हिंसितुं
 मृदुनैवारभते प्रजान्तकः ।
 हिमसेकविपत्तिरत्र मे
 नलिनी पूर्वनिदर्शनं मता ॥ ४५ ॥
 स्रगियं यदि ज्योतिषापह
 हृदये किं निहिता न हन्ति माम् ।
 विषमप्यमृतं क्वचिद्भवेत्
 अमृतं वा विषमोऽप्यरेच्छया ॥ ४६ ॥
 अथवा मम भाग्यविश्रवात्
 अग्निः कश्चित् एष वेधसा ।
 यदनेन तर्ह्येन पातितः
 क्षपिता तद्विदपाश्रिता लता ॥ ४७ ॥

45sL. अथवा मृदु वस्तुं हिंसितुं *Or perhaps for destroying a soft thing*
 मृदुना एव प्रारभते प्रजान्तकः *Yama, the destroyer of creatures commences*
 his task with soft instruments अथ मे नलिनी *here my lotus* हिमसेकविपत्तिः
 subject to perils by the pouring of dew पूर्वनिदर्शनं मता *is held the first*
 example हिंसितुं—*हिनसति हिंसति अहिनीत् अहिम हिंसिष्यति हिंसितः ।*

46sL. अहं एष यदि ज्योतिषापह *If this chaplet is a destroyer of life*
 हृदये किं निहिता न हन्ति सा *then why does it not kill me being now applied*
 to my heart विषमपि अमृतं क्वचिद् भवेत् *sometimes even poison becomes*
 nectar अथवा वा विषम् ईश्वरेच्छया *or nectar becomes poison by God's will*

47sL. अथवा मम भाग्यविश्रवात् *Or perhaps by the evil turn of my destiny*
 अग्निः कश्चित् एष वेधसा *this chaplet has by Providence been turned into*

समलक्ष्यत विभ्रदाविलां

मृगलेखामुपसीध चन्द्रमाः ॥ ४२ ॥

विललाप स वाष्पगद्गदं

सहजामप्यपहाय धीरताम् ।

अभितप्तमयोऽपि मार्दवं

भजते कैव कथा शरीरिषु ॥ ४३ ॥

कुसुमान्यपि गात्रसङ्गमात्

प्रभवन्त्यायुरपोचितुं यदि ।

न भविष्यति क्षन्त साधनं

किमिवान्यत् प्रहरिष्यतो विधेः ॥ ४४ ॥

of life स्वसि एव चन्द्रमा like the moon at day break विभ्रत् folding the tarnished mark of the fawn, meaning the shades on the moon's disk.

43s! विललाप स वाष्पगद्गद He lamented in accents broken or choked by tears सहजाम् अपि अपहाय धीरता abandoning his firmness though natural to him अभितप्तम् अपि अपि even iron when heated with fire मार्दवं भजते gets softness कैव कथा शरीरिषु what need be said of the fire of hatred in human bodies विललाप स स्वसि स्वभावीन् सविष्यति । भजते अभत भेजे भस्यते भत ।

44s! यदि कुसुमानि अपि गात्रसङ्गमात् If or since even flowers by contact with the body प्रभवन्ति आयु अपोचितु are able to take away life क्वन किमिव अन्यत् then alas! what other sort of thing न भविष्यति साधनं will not be a means of destroying life प्रहरिष्यत विधेः on the part of Providence when about to strike! अपोचितुम् क्वन क्वने अपोचित कदाचनो जविष्यते । It takes Parasaru pada optionally with prep अपि । प्रहरिष्यत Future part. gen. sing from हृ ।

अथवा मृदु वस्तु हिंसितुं
 मृदुनैवारभते प्रजान्तक ।
 हिमसेकविपत्तिरत्र मे
 मलिनी पूर्वनिदर्शनं मता ॥ ४५ ॥
 स्रगियं यदि ज्योतिषापहा
 हृदये किं निहिता न हन्ति माम् ।
 विषमप्यमृतं क्वचिद्वैत्
 अमृतं वा विषमोऽश्वरेच्छया ॥ ४६ ॥
 अथवा मम भाग्यविश्रवात्
 अग्निः कल्पित एव वेधसा ।
 यद्नेन तरुर्न पातितः
 क्षपिता नक्षिप्याश्रिता लता ॥ ४७ ॥

45s. अथवा मृदु वस्तु हिंसितुं Or perhaps for destroying a soft thing
 मृदुना एव आरभते प्रजान्तक Yama, the destroyer of creatures commences
 his task with soft instruments अथ मे मलिनी here my lotus हिमसेकविपत्ति
 subject to perils by the pouring of dew पूर्वनिदर्शनं मता as I told the first
 example हिंसितुं—हिंसति हिंसति अहिंसते विहिंसति हिंसयति हिंसित ।

46s. अहं एव यदि ज्योतिषापहा If this chaplet is a destroyer of life
 हृदये किं निहिता न हन्ति माम् then why does it not kill me being now applied
 to my heart विषमपि अमृतं क्वचित् sometimes even poison becomes
 nectar अमृतं वा विषम् अश्वरेच्छया or nectar becomes poison by God's will

47s. अथवा मम भाग्यविश्रवात् Or perhaps by the evil turn of my destiny
 अग्निः कल्पित एव वेधसा this chaplet has by Providence been turned into

सहतां हतजोविमं मम

प्रवत्तामात्मकृतेन वेदनाम् ॥ ५० ॥

मनसापि न विप्रियं मया

कृतपूर्वं तव किं जहासि माम् ।

ननु शब्दपतिः क्षितेरहं

त्वयि मे भावनिबन्धना रतिः ॥ ५१ ॥

कुसुमोत्खचितान् वसोभूतः

चलयन् भृङ्गरूपस्तवालकान् ।

करभोरु करोति मारुतः

नदुपावर्त्तनशक्ति मे मनः ॥ ५२ ॥

50st. हर हतजोविमं मम *This perditional life of mine I suffer now by my own act!* दपिता यदि माम् जहासात् *if or much it had followed my beloved wife, referring to the falling fit into which Aja had fallen on Indumatis dropping down lifeless* विनिहतं किं तव विद्या *why then dost it return to life without her* सखे अक्षरिह मेरे मरिष्यते सोद ।

51st. मय विप्रिय *Any thing doubtful by thee* मनसापि न मया कृतपूर्वं *was never done by me even in thought* किं जहासि मा *why then dost thou abandon me* ननु शब्दपतिः क्षिते *अहम्* *am I not lord of the earth only in word* त्वयि मे भावनिबन्धना रतिः *my hearty attachment is to thee*

52st. मारुत *The wind* चलयन् *shaking* तव चन्द्रवच चपकान् *thy black tresses, कुसुमोत्खचितान् वसोभूत* *beautifully set with flowers and twisted करीवि मे मनः* *makes my mind* नदुपावर्त्तन शक्ति *hopeful of the return*

तदपोहितुमर्हसि प्रिये
 प्रतिबोधेन विपादमाशु मे ।
 ज्वलितेन गुह्यागतं तमः ।
 तुहिनाद्रेरिव नक्तमोषधिः ॥ ५४ ॥
 इदमुच्छसितालकं मुखं
 तव विश्रान्तकथं दुनोति माम् ।
 निशि सुप्तमिवैकपद्मजं
 विरताभ्यन्तरपट्पदस्वनम् ॥ ५५ ॥
 शशिनं पुनरेति शर्वरी
 दयिता दन्दचरं पतञ्जिणम् ।
 इति तौ विरहान्तरक्षमौ
 कथमत्यन्तगता न मां दद्वेः ॥ ५६ ॥

54st तत अर्हसि प्रिये *Therefore O my beloved, thou art fit : o thou
 thoughtest अपोहितु प्रतिबोधेन विपाद आशु मे quickly to dispel my grief by
 awaking to life नक्तम् मोषधि इव as herbs at night ज्वलितेन गुह्यागतं तम
 dispel by their returned brilliance the darkness of the caves तुहिनाद्रे of
 the Himalaya mountain, अर्हन्ति आर्हन् आनर्ह अर्हन्ति ।*

55st इदम् उच्छसितालकं मुखं तव *This thy face with hairs moving
 about it विश्रान्त कथं but stopped us speech दुनोति मां grieves me दिशि
 सुप्तम् इव एकपद्मजं like a single lotus closed at night विरताभ्यन्तर with the
 humming of inside black bees stopped इ दुनोति अदोषीत् ददाव देयति ।*

56st शशिनं पुनरेति शर्वरी *The night again gets its moon दयिता
 दन्दचरं पतञ्जिण the female lizard Chakravalki again gets in the day its*

नवपल्लवसंस्तरेऽपि ते
 मृदु दूयेत यदङ्गमर्पितम् ।
 तदिदं विपक्षिष्यते कथं
 यद् वामोह चिताधिरोहणम् ॥ ५७ ॥
 इयमप्रतिबोधशायिनी
 रशना त्वां प्रथमा रक्ष सखी ।
 गतिविभ्रमसादनोरवा
 न शुचा नानुमृतेव लक्ष्यते ॥ ५८ ॥
 कलमन्यभृतासु भापितं
 कलहंसीषु मदाससं गतम् ।

companion the bird (Chakravāki) which goes about with its pair इति
 भी विरहानरक्षणी thus are these two the night and Chakravāki, able
 to bear the interval of their terminable separation कथम् यद्यन गता न
 ना हरे but thou having gone for ever how canst thou not turn me हरे
 इति सखासीत इदाह घष्यति हय ।

57th ते यदङ्ग यद् That thy tender body अर्पितं which when laid
 नवपल्लवसंस्तरे अपि lies on a bed of fresh soft leaves दूयेत would suffer pain
 मृदु इदं विपक्षिष्यते कथं how can it now bear चिताधिरोहणं the mounting on
 the funeral pile दूयेत इ दूयेत यदोवीत् । विपक्षिष्यते यद्येव सेवे परि
 यत भवे ।

58th रय रशना This waists-bard प्रथमा रक्ष सखी thy first companion
 is privacy गतिविभ्रमसादनोरवा now noiseless at the termination of dalliance
 न शुचा लक्ष्यते नानुमृतेव ना not that it does not appear by its grief as if
 dead with thee अतिबोधशायिनी asleep as well as ever with its eyes

पृपतोषु विलोलमोक्षितं

पयनाधूतलतासु विधमा ॥ ५८ ॥

विदियोसुकयाप्यवेक्ष्य मां

निहिता सत्वममो गुणास्त्वया ।

विरहे तव मे गुरुव्यथं

हृदयं न त्वलम्बितुं क्षमाः ॥ ६० ॥

मितुनं परिकल्पितं त्वया

सहकार फलिनी च नन्विमौ ।

अविधाय विवाहसत्क्रियाम्,

अनयोर्गम्यत इत्यसाम्प्रतम् ॥ ६१ ॥

59th वल्ल वल्लतासु भाषितं sweet speech in kokilas वल्लवधीषु वल्लतासु
सुत lovely slow cut in means (or ducks) वल्लवधीषु वल्लतासु वल्लतासु rolling
eyes in heads वल्लवधीषु वल्लतासु विधमा blandishments in creepers shaken by
the wind

60th अमो गुणः these attributes or qualities (sweet speech &c as
described in the preceding verse) सत्व निहिता सत्ता have been intended
placed (in kokilas &c as in preceding verse) by the विदियोसुकया वि-
दिते when eager for going to heaven वल्लव मे गुरुव्यथं तव मे गुरुव्यथं
विरहे तव गुरुव्यथं in severe pain at thy separation मे गुरुव्यथं तु न वल्लवितुं
क्षमाः but they are not able to reach my heart They cannot assuage
my pain at all

61st सहकार फलिनी च The mangoes tree and the Prayingu creeper
एवो विधुनं परिकल्पितं सत्ता these two were designed by you as a couple

कुसुमं कृतदोहदस्त्रया
यदशोकोऽयमुदोरयिष्यति ।
अलकाभरणं कथन्न तत्
तव नेष्यामि निवापमाल्यताम् ॥ ६९ ॥
स्मरनेय सशब्दनूपुरं
चरणानुग्रहमन्यदुर्लभम् ।
अमुना कुसुमाश्रुवर्षिणा
त्वमशीकेन सुगान्धि शोष्यसे ॥ ७० ॥
तव नि शसितानुकारिभि
यकुलैरर्द्धचितां समं मया ।

अशिकाय विराजन्ति त्रिषां जनयो but without celebrating the marriage ceremony of the two मयने thou art going alone, इति अशामयत this is unfulfilling मयने तया Bhāsa-rachya

62d. कृतदोहद मया अशोक अथ This asoka tree of which the produce the desiderata was supplied by you—it is said that after a stroke from a female foot with anklets ringing, the Asoka tree begins to blossom कुसुम यत् उदोरयिष्यति the flower which at last produce तव अलकाभरण the ornament for thy locks of hair अथ नु नत् how can I now make it do duty for chaplets of floral offerings?

63a. अमुना अशोकेन By that Asoka tree धरता एव remembering us as were चरणानुग्रह the benefit received from my feet सशब्दनूपुर with ringing anklets अयदुर्लभ not to be had again कुसुमाश्रुवर्षिणा does not ring down flowers like tears न शोष्यसे thou art lamented सुगान्धि O thou of handsome form धरता from नु धरति अशोकेन धरता धरिष्यति कृत ।

असमाप्य विलासमेखलां
 किमिदं किन्नरकण्ठं सुष्यते ॥ ६४ ॥
 समदुःखसुखं सखीजनं
 प्रतिपच्चन्द्रनिभोऽयमात्मजः ।
 अहमेकरसस्तथापि ते
 व्यवसायं प्रतिपत्तिनिष्ठुरः ॥ ६५ ॥
 धृतिरस्तमिता रतिद्युता
 विरतं गेयमृतुनिस्तम्बः ।
 गतमाभरणप्रयोजनं
 परिहृत्यं गयनोयमद्य मे ॥ ६६ ॥

६४। असमाप्य विलासमेखलां *Without finishing this sportive waste ban !*
 अर्धविता घन सदा *only half set by my assistance* कण्ठे *with rhapsodic flunners*
 तव निश्चितानुकारिणि *imitating thy breath in sweet-scentedness* किमिदं
 किन्नरकण्ठं सुष्यते *why art thou sleeping O thou whose throat (i.e. voice)*
 is like a humming : सुष्यत नावशाय *from sleep* क्वचित् *Impf* अस्मदीन् *or* अस्मत्पत्
 Nor अस्मादीन् *सुष्यापि* अवस्थिति *सुष्य ।*

६५। समदुःखसुखं सखीजनं *Your female companions always your*
 sharers in weal or woe प्रतिपत् *this our son who in beauty and growth*
 is like a new moon अहम् एकरस *I myself of one only sentiment i.e. of*
 love to thee तथापि *notwithstanding* all this मे व्यवसाय *thy conduct in*
 relinquishing us प्रतिपत्तिनिष्ठुरः *is cruel to a certainty*

६६। अद्य मे धृतिरस्तमिता *If patience as now consumed* रतिद्युता
Love is gone विरतं गेयं *singing has desisted* अहम् *निवर्तय* *the season* बरिष

गृहिणी सचिवः सुखो मिथः
 प्रियशिष्या ललिते कलाविधौ ।
 करुणाविमुखेन मृत्युना
 हरता त्वां वद किं न मे हृतम् ॥ ६० ॥
 मदिराक्षि मदाननार्पितं
 मधु पीत्वा रसवत् कथं नु मे ।
 अनुपास्यमि वाय्वदूषितं
 परलोकोपगतं जलाञ्जलिम् ॥ ६८ ॥
 विभवेऽपि सति त्वया विना
 सुखमेतावदजस्य गण्यताम् ।

of enjoyment गतम् the necessity for ornamenting the person is gone
 ह्यनीय परिश्रम my bed is become empty द्रुता from य् ।

67a! गृहिणी सचिव सुखो मिथः Thou wert my wife, thou my minister
 of state, thou my companion in solitude प्रियशिष्या ललिते कलाविधौ my
 beloved pupil in the melodious arts of music &c. करुणाविमुखेन मृत्युना by
 death averse to pity हरता ता taking thee away वद किं न मे हृतं say what
 substance of mine is not robbed ?

67b! मदिराक्षि O thou with intoxicating eyes रसवत् मधु पीत्वा having
 once drunk delicious wine मदाननार्पितं गुच्छं by my mouth मधु नु मधुपा
 स्यमि how wilt thou now take as an after drink मे जलाञ्जलि my offering
 of handfuls of water वाय्वदूषितं soured by my tears परलोकोपगतं received by
 thee in the next world

69a! विभवेऽपि सति Notwithstanding my wealth मया विना without
 thee: सुखम् रसादन् अजस्य गण्यता the enjoyment of Ajā may be reckoned

अदृतस्य विलोभनान्तरैः

मम सर्वे विषयास्तदाश्रयाः ॥ ६८ ॥

विलपन्निति कोशलाधिपः

करुणार्थग्रथितं प्रियां प्रति ।

अकरोत् पृथिवोरुक्षानपि

स्रुतशाखारसवाष्पदृषितान् ॥ ७० ॥

अथ तस्य कथञ्चिदङ्कतः

स्वजनस्तामपनीय सुन्दरीम् ।

विससर्ज तदन्यमण्डनाम्

अनलायागुरुचन्दनैधसे ॥ ७१ ॥

so long as it was in thy company : & it is now terminated by thy death
अदृतस्य विलोभनान्तरैः untaken or unattracted by any other temptations
or objects of desire मम सर्वे विषयास्तदाश्रयाः all my enjoyments rest on
thee or are subject to thee.

70st विलपन् इति कोशलाधिपः करुणार्थग्रथितः The king of Kosala thus
lamenting his wife in tragic accents अकरोत् made पृथिवोरुक्षान् अपि even
the trees स्रुतशाखारसवाष्पदृषितान् stained by tears issuing from their branches
in the form of secretions विलपन् from विलप see VIII. 43

71st अप स्वन Then his relatives कथञ्चिन् तस्य अङ्कतं ता अपनीय
सुन्दरीं having with difficulty taken that beautiful lady away from his
arms विससर्ज तदन्यमण्डनाः consigned her decked in that last ornament,
i. e. the celestial flowers अनलाय अगुरुचन्दनैधसे to fire having Agallochum
and Sandal for its fuel

प्रमदामनु संस्थितः शुचा
 नृपतिः सन्निति वाच्यदर्शनात् ।
 न चकार शरीरमग्निसात्
 सह देव्या न तु जीविताशया ॥ ७२ ॥
 अथ तेन दशाक्षतः परे
 गुणशेषामुपदिश्य भामिनीम् ।
 विदुषा विधयो मरह्यः
 पुर एवोपयने समापिताः ॥ ७३ ॥
 स विवेश पुरीं तया विना
 क्षणदापायशशाङ्कदर्शनः ।
 परियाहमिवावलोकयन्
 स्वगृहः पौरवधूमस्वाश्रयुः ॥ ७४ ॥

72st. प्रमदा अनु सन्निव शचा नृपति मन् "He being king deceased with his wife from himself" इति वाच्यदर्शनात् it was from an apprehension of such a popular scandal न चकार शरीरम् अग्निसात् सह देव्या he did not consign his body to the flames with his queen न तु जीविताशया not that he desisted from love of life

73rd. अथ दशाक्षत परे Then after ten days देवशेषाम् उपदिश्य भामिनीं respecting the queen of whom her virtues were the only remainder विधय मरह्यः समापिता the obsequies were completed with great magnificence तेन विदुषा by that learned king पुर एव उपयने in the very gardens of the city

74th. स विवेश पुरीं तया विना Then he entered the palace without her क्षणदापायशशाङ्कदर्शन looking like the moon at the close of night चरधो

अथ तं सवनाय दीक्षितः
 प्रणिधानाद्गुरुराश्रमस्थितः ।
 अभिपङ्गजडं विजज्ञिवान्
 इति शिष्येण किलान्वबोधयत् ॥ ७५ ॥
 असमाप्तविधिर्यतोमुनिः
 तव विद्वानपि तापकारणम् ।
 न भवन्तमुपस्थितः स्वयं
 प्रकृतौ स्थापयितुं पयद्युत्तमम् ॥ ७६ ॥
 मयि तस्य सुवृत्तं वर्तते
 सुघुसन्देगपदा सरस्यती ।

कथं beholding पौरवधूमसाधु in the tree from the faces of the ladies
 of the city कथं परिपश्यन् इव a torrent as it were of his own grief

75th अथ गुरु आश्रमस्थितः Then his spiritual preceptor Vasudha
 remaining in his hermitage सवनाय दीक्षित engaged for a sacrificial
 ceremony प्रणिधानाद् विजज्ञिवान् having become aware by force of fixed
 contemplation तम् अभिपङ्गजडं of his (the king's) being stupified by grief
 इति शिष्येण किल अन्वबोधयन् exhorted him thus (it is said) by means of
 one of his pupils विजज्ञिवान् perf part from ज्ञा जानामि अज्ञापीन् अज्ञो
 ज्ञानमि ज्ञानम् ।

76th असमाप्तविधि यत मुनि Since the Munis has not yet completed
 the rites of a ceremony he is engaged in तव विद्वान् अपि तापकारणं though
 knowing the cause of your distress न उपस्थितः स्वयं he has not been able
 to be personally present पयद्युत्तं भवन् प्रकृतौ स्थापयितुं to place : c restore
 you, slipped from the way, to your natural state

शृणु विशुतसत्त्वसारं तं
 इदि चैनामुपधातुमर्हसि ॥ ७३ ॥
 पुरुषस्य पदेऽङ्गजन्मनः
 समन्ते तच्च भवच्च भावि च ।
 स हि निष्प्रतिघेन चक्षुषा
 चित्तयं ज्ञानमयेन पश्यति ॥ ७४ ॥
 चरतः किञ्च दुष्टरं तपः
 हृणविन्दोः परिशङ्कितं पुरा ।
 प्रजिघास्य समाधिभेदिनीं
 हरिरस्मै हरिणो सुराङ्गनाम् ॥ ७५ ॥

73rd शृणु O thou of good behaviour तस्य जगत्त्रयेऽपराधमतीत्य
 words brief in their information अयि वर्तते are in me—I am delegated
 to address you for him शृणु विशुतसत्त्वसार Hear thou same! for fortune
 त्वे इदि च इतो उपधातुम् अर्हसि and thou art fit to do thou oughtest to
 lodge the same in thy heart

74th पुरुषस्य पदेऽङ्गजन्मनः In the three steps of the uniform or ever
 lasting person (Vishnu) &c in the three worlds समन्ते तच्च भवच्च भावि च
 whoever is past or present or future स हि चित्तयं पश्यति he understands
 all three निष्प्रतिघेन चक्षुषा ज्ञानमयेन with unobstructed eyes of knowledge

75th हरिः किञ्च परिशङ्कितं पुरा It is said that Indra jealous in
 olden days हरिश्चो चरतः दुष्टरं तपः of Trinarindu practising hard
 ascetic devotion अस्मै प्रजिघास्य समाधिभेदिनीं सुराङ्गना sent against him
 a celestial damsel named Harini capable of interrupting or destroying the
 ascetic & fixed devotion प्रजिघास्य परी from दि दिनीवि अस्मै चो जिघास्य रेयति।

स तपःप्रतिबन्धमन्युना
 प्रमुखाविष्कृतचारुविभ्रमाम् ।
 अशपद्भव मानुषीति तां
 शमवेलाप्रलयोर्मिणा भुवि ॥ ८० ॥
 भगवन् परवानयं जनः
 प्रतिकूलाचरितं क्षमस्व मे ।
 इति चोपनतां क्षितिस्पृशं
 हतवानासुरपुण्यदशनात् ॥ ८१ ॥
 कृत्यकैशिकवंशसम्भवा
 तव भूत्वा मद्दिपो चिराय सा ।

80st स तपःप्रतिबन्धमन्युना He, through rage for the interruption of
 his devotion शमवेलाप्रलयोर्मिणा which rage had like diluvian waves over-
 flown the limits of his tranquillity अशपद् प्रमुखाविष्कृतचारुविभ्रमा तां cursed
 her, manifested before him with her fascinating blandishments भव मानुषीति
 भुवि thus, "Become thou a woman on the earth" अशपद् Imp! from अप
 शनति-स (it may also be शनति-ये) अशपदीन् अशप्त शप्ताप शेषे शन्यति ते शप्त ।

81st भगवन् परवान् अयं जनः "O Lord this person (myself) is depen-
 dent on another" प्रतिकूलाचरितं क्षमस्व मे "Therefore pardon my adverse
 conduct" इति च उपनतां Harini being thus suppliant क्षितिस्पृशं हतवान्
 चां सूरपुण्यदशनात् He made her an earthly person until the sight of
 celestial flowers : = he limited the operation of the curse until she
 might have a sight of celestial flowers. चरम from चर see VII 34

82st स कृत्यकैशिकवंशसम्भवा she being born in the race of Kratha
 Kaula तव भूत्वा मद्दिपो and having become thy queen चिराय उपलभ्यती

उपलब्धवतो दिवश्च्युतं
 विवशा शापनिवृत्तिकारणम् ॥ ८२ ॥
 तदलं तदपायचिन्तया
 विपदुत्पत्तिमतामुपस्थिता ।
 वसुधेयभवेक्ष्यतां त्वया
 वसुमत्या हि नृपाः कलत्रिणः ॥ ८३ ॥
 उदये मदवाचमुज्झता
 श्रुतमाविष्कृतमात्मवत् त्वया ।
 मनसस्तदुपस्थिते ज्वरे
 पुनरक्लीवतया प्रकाशयताम् ॥ ८४ ॥

and having now after a long while obtained a sight दिवश्च्युतं शापनिवृत्ति-
 कारणम् of the cause of the cessation of the curse : a celestial flower
 dropped from the sky विवशा has become dead

82nd तदलं तदपायचिन्तया Therefore away with thoughts of her
 destruction ! Don't worry yourself with that thought विपदं for of all
 things produced peril or destruction is present or at hand वसुधा रय .
 let this earth be looked after by thee वसुमत्या for by the earth are kings
 wived They are husbands or lords of the earth.

83rd उदये In prosperity मदवाचम् उज्झतां न्वया by thee giving up
 the bluish attached to sensuality श्रुतम् आविष्कृतं आत्मवत् पुन प्रकाशयतां
 let the hearings (Vedas) : a Sastric knowledge, manifest and full of
 spiritual knowledge, be set forth again मनसस्तदुपस्थिते ज्वरे at the
 season of thy present feverish disquietude of mind अक्लीवतया by manly
 patience and firmness

रुदता कुत एव सा पुनः
 भवता नानुमृतापि लभ्यते ।
 परलोकजुषां स्वकर्मभिः
 गतयो भिन्नपथा चि देहिनाम् ॥ ८५ ॥
 अपशोकमनाः कुटुम्बिनेम्
 अनुगृह्णोष्व निवापदत्तिभिः ।
 स्वजनाश्रु किलातिसन्तत
 ददति प्रेतमिति प्रचक्ष्यते ॥ ८६ ॥
 मरणं प्रकृतिं शरीरिणां
 विकृतिर्जीवितामुच्यते बुधैः ।

85sl रुदता कुत एव सा पुन लभ्यते *By thee crying, & by your crying how can she be obtained again ? भवता न अनुमृतापि Not, even if she were followed by you in death परलोकजुषां for of souls in the other world the courses are in varying paths according to their own works रुदता from रुद रोदिति I am शरीरीन् शरीरदत् शरीरीन् अरुदत् रुदीद रोदिष्यति ।*

86sl अपशोकमनाः *Relieving your mind of this grief कुटुम्बिनीम् अनुगृह्णोष्व निवापदत्तिभिः do good service to your departed relative by presenting funeral offerings स्वजनाश्रु अतिसन्तत ददति प्रेत the frequent tears of relatives afflict the departed इति प्रचक्ष्यते किल thus it is expressly said ददति see verse 56*

87sl मरणं प्रकृतिं शरीरिणां *To die is in the nature (the normal state) of embodied souls विकृतिं जीवितां to live is disorganization or the abnormal state उच्यते बुधैः it is so said by the wise धनम् अपि अवनतिवते अमृतम्*

क्षणमप्यवतिष्ठने श्वसन्
 यदि जन्तुर्ननु नाभवानसौ । ८७ ॥
 अवगच्छति मूढचेतनः
 प्रियनाशं हृदि शल्यमर्पितम् ।
 स्थिरधीस्तु तदेव मन्यते -
 कुशलद्वारतया समुद्धृतम् ॥ ८८ ॥
 स्वशरीरशरीरिणावपि
 श्रुतसंयोगविपर्ययौ यदा ।
 विरहः किमिवानुतापयेत्
 यद् याक्षीर्विपर्ययैर्विधत्तम् ॥ ८९ ॥

यदि जन्तु *if the animal remains breathing even for a moment* यन् श्वसन् *who is as doubtless a winner* This is also the sentiment of the Persian poet Sadi who calls it *garabaz* or booty, Gulistan I ९

88al अवगच्छति मूढचेतनः *trifling* हृदि शल्यम् *अर्पितम्* *The stupid minded regards the loss of a dear person as a dart fixed in the heart*
 स्थिरधीस्तु तदेव मन्यते *यत्सुद्धृतं* *but the fixed-minded regard the same (2 o the dart) as taken out* कुशलद्वारतया *by death being the door to happiness or final bestitude*

89al यदा *Since* स्वशरीरशरीरिणौ *अपि* *one's own body and soul* यन् *has been known to be joined and disjointed* विरहः *याक्षौ* *विपर्ययै* *separation from external objects* यद् किमिव अनुतापयेत् *say how can it grieve* विधत्तम् *the work.*

न पृथग्जनवक्त्रुचो वशं
 वशिनामुत्तम गन्तुमर्हसि ।
 द्रुमसानुमतां किमन्तरं
 यदि वायौ हितयेऽपि ते चलाः ॥ ६० ॥
 स तथेति विनेतुरुदारमतेः
 प्रतिगृह्य वचो विससर्ज मुनिम् ।
 तदलब्धपदं हृदि शोकघने
 प्रतियातमिवान्तिकमस्य गुरोः ॥ ६१ ॥
 तेनाष्टौ परिगमिताः समाः कथञ्चित्
 बालत्वाद्वितथहन्ततेन स्वनोः ।

60sL वशिनाम् उत्तम ॐ thou best of the self-restrained वक्त्रुचो जनवत्
 like other or common people वक्त्रुचो वक्त्रुचो न वर्यसि you are not fit, I e
 you ought not, to become subject to grief द्रुमसानुमता किञ्चनम् what is
 the difference between trees and mountains यदि वायौ हितये अपि ते चला
 if both are liable to be moved when there blows a wind

61sL स तथा इति He saying "Even so" प्रतिगृह्य वचो having accepted
 the words विनेतुः उदारमते of his great-hearted instructor विससर्ज मुनि
 dismissed the Munī, the pupil of Vasanthī हृदि शोकघने but in his heart
 solid with grief I e so full of grief as to leave no interstices तदलब्धपद
 the exhortation not having obtained a footing or room प्रतियातम् इव
 returned as it were अवस्थितम् अग्रे गुरोः near his preceptor

92sL तेन अविमद्यगुणतः By him of true and agreeable speech अष्टौ
 परिगमिताः समाः कथञ्चित् eight years were passed with difficulty बालत्वात्
 स्वनोः because of the tender age of his son मादृश्वपतिवृत्तिदर्शनं प्रियाया with

सादृश्यप्रतिवृत्तिदर्शनैः प्रियायाः
 स्वप्नेषु क्षणिकसमागमोत्सवैश्च ॥ ८२ ॥
 तस्या प्रसङ्ग इदयं किल शोकशङ्कः
 सत्तत्प्ररोह इव सौधतलं विभेद ।
 प्राणान्तहेतुमपि तं भिषजामसाध्यं
 लाभ प्रियानुगमने त्वरया समेने ॥ ८३ ॥
 सस्यग्विनोतमय वस्त्राहरं कुमारम्
 आदिश्व रक्षणविधौ विधिवत् प्रजानाम् ।
 रोगोपच्छेदनुदुषंसतिं मुमुक्षुः
 प्रायोपवेशनमतिर्नृपतिर्वधुव ॥ ८४ ॥

nights of the metaphorical likeness of his beloved wife स्वप्नेषु and momentary pleasures of union in dreams

93rd. शोकशङ्कः, किल It is and that the dart of grief प्रसङ्ग विभेद
 roused by its force तस्या इदयं his heart सत्तत्प्ररोह इव सौधतलं as the shoot
 of a fly tree does the roof of an edifice त प्राणान्तहेतुं that cause of death
 अपि भिषजाम् असाध्य though unmanageable or incurable by physicians
 त लाभ सेने he considered a gain प्रियानुगमने त्वरया in his eagerness to
 follow his wife

94th. अथ आदिश्व Then having enjoined or charged सम्यक् विनोत
 कुमार वस्त्राहरं the prince, his son, fully educated and now capable of
 wearing armour रक्षणविधौ विधिवत् प्रजानां on the duty of protecting and
 governing subjects according to rule रोगोपच्छेदनुदुषंसतिं मुमुक्षुः and desirous
 of getting up his painful residence in a body pervaded by disease इति
 the king प्रायोपवेशनमतिं अथ became bent on starvation

उभयमेव वदन्ति मनोपिणः
 समयवर्षितया हृतकर्मणाम् ।
 बलनिपूदनमर्थपतिश्च तं
 शमनुदं मनुदण्डधरान्वयम् ॥ ३ ॥
 जनपदे न गदः पटमादधौ
 अभिभवः कुत एव सपत्नजः ।
 क्षितिरभूत् फलवत्यजनन्दने
 शमरतेऽमरतेजसि पार्थिवे ॥ ४ ॥

makes it "Tū to mētrōpolin dyōlean" Mallinātha बलजनसहितम् ।
 ततः therefore अथ गुणवत्तरम् 'अभयम्' is the same as 'अभयम्' excellent in its
 own duty of allegiance and devotion to the king than the king himself
 in his own duty of ruling according to justice and righteousness बल
 एतद्वरीजतः close strength was equal to that of the mountain cutter
 Kartikeya, qualifies अथ (Draupada)

3rd उभयमेव वदन्ति मनोपिणः Wise men speak of two only हृतकर्मणा
 शमनुद as relievers of trouble to performers of duty समयवर्षितया by timely
 showers of rain and remunerative payments, respectively, बलनिपूदन viz.
 the destroyer of Bala i. e. Indra on the one hand अभिभवः च ३ and that
 lord of wealth Draupada on the other hand मनुदण्डधरान्वयं sprung from
 the race of the sceptre holder king Manu :

4th जनपदे न गदः पटमादधौ Disease did not i. e. could not get a
 footing in the country अभिभवः कुत एव सपत्नजः whence or how could there
 be any ravage caused by enemies ? क्षितिः अभूत् फलवती the earth became
 fruitful अजनन्दने शमरते अमरतेजसि पार्थिवे on the son of Aja, i. e. Dra-
 upada, devoted in mental tranquillity and of godlike strength being the
 lord of the earth

दशदिगन्तजिता रघुणा यथा

त्रियमपुष्यदजेन ततः परम् ।

तमधिगम्य तथैव पुनर्वभौ

न न महीनमहीनयराक्रमम् ॥ ५ ॥

समतया वसुवृष्टिविसर्जनैः

नियमनादसताञ्च नराधिपः ।

अनुययौ यमपुष्यजनेश्वरी

सवरूपावसुपायमरं सूचा ॥ ६ ॥

न सृगयाभिरतिर्न दुरोदरं

न च शशिप्रतिमाभरणं मधु ।

5a) मही The earth यथा विषम् अपुष्यम् as it had maintained its
splendor दशदिगन्तजिता रघुणा by means of Raghu the conqueror of the
ten quarters i. e. the whole world अजेय नर पर and after him by means
of Ayra हम् अधिगम्य having now obtained him, Dasaratha हम् अहीन
पराक्रम as a lord not wanting in strength न न महीनमहीनयराक्रमम् // 5 //
it did not shine just the same again It shone exactly the same again—
two negatives amount to an affirmative पुष्य पुष्यति अपुष्य अपुष्यत पीष्यति
पृष्ट । It may also be पीष्यति and पुष्यति but then it is अपीरोत् and
पीष्यति in सूड and पृष्ट ।

6a) नराधिप The king, Dasaratha समतया वसुवृष्टिविसर्जनैः by pouring
showers of wealth with equanimity i. e. without passion or prejudice
नियमनादसताञ्च and by the chastisement of the wicked अनुययौ followed
or imitate यमपुष्यजनेश्वरी Yama and Kuber together with Yama
अवसुपायमरं सूचा and by his splendor the sun, whose leader (i. e. the driver
of his chariot) was Aruna

तमुदयाय न वा नवयौवना

प्रियतमा यतमानमपाहरन् ॥ ७ ॥

न कृपणा प्रभवत्यपि वासवे

न वितथा परिहासकथास्वपि ।

न च सपत्नजनेष्वपि तेन वाक

अपरुषा परुषाक्षरमोरिता ॥ ८ ॥

उदयमस्तमयश्च रघूदद्यात्

उभयमानश्रिरे वसुधाधिपा ।

स हि निदेशमलङ्घयतामभूत्

सुहृदयोऽहृदय प्रतिगर्ज्यताम् ॥ ९ ॥

1st. न वदत्यभिरति Neither desire for hunting न दुरीहर nor did
न च शशिप्रतिमाभरत ननु nor yet some ornamented with the reflection of the
moon न वा नवयौवना प्रियतमा nor young wife either अपाहरन् carried off
or distracted तम् उदयाय यतमान him, exerting for exaltation or glory
यतमानम् । यतने अपतिष्ट को यतिष्यते ।

8st. न कृपणा वाक् Not a cringing word प्रभवति अपि रामवे even before
Indra, his lord प्रभवति pres part. loc. sing न वितथा परिहासकथास्व अपि
nor a falsehood even in jocous expressions न च सपत्नजनेष्वपि परवाक्षर nor
any language in harsh terms even to enemies तेन अप वक्ता हरिता was ever
uttered by him being always free from anger हरिता from हर see VII 38

9st. उदयम् अस्तमयश्च Exaltation and abolition रघूदद्यात् उभयम् आश्रिरे
वसुधाधिपा both, the lords of the earth experienced from the leader of
Raghus Dasaratha न हि अपमू for he was निदेश अलङ्घयता अपमू the
friend of those who did not transgress his commands असौ पृथक् प्रतिगर्ज्यता

अजयदेकरथेन स मेदिनीम्,
 उद्धिनेमिमधिव्यशराशन ।
 जयमघोपयदस्य तु केवलं
 गजवती जवतीप्रदया चमूः ॥ १० ॥
 अयमिमेकरथेन बह्विना
 जितवतः किल तस्य धनुर्मृतः ।
 विजयदुन्दुभिनां ययुरर्धवाः
 घनरवा नरवाचनसम्पदः ॥ ११ ॥
 शमितपक्षवन् गतकोटिना
 शिखरिणां कुलिशेन पुरन्दरः ।

but unperheated to the defiant चावशिरे चमू चमूने चाग्रिह चमू चानने
 चाग्रिहते चमूने ।

10th अजयत् रघुरथेन स मेदिनीम् उद्धिनेमि By his one chariot (i. e.
 himself without assistance) he conquered the sea-circumvented earth
 अविद्यशराशन his bow being strung जयवती तु जवतीप्रदया चमू but his army
 with elephants and swift-spirited horses जयम् अवोपयत् केवलं केवलं only
 proclaimed his victory Stentor readers it "non sua victoria illius
 renuntiabat," but the Greek translator, in a foot note, "to men astoni-
 tes stratus en, or salpingx" The mouth of the army was as a trumpet

11th सस्य जितवत अयमि Of him the conqueror of the world एकरथेन
 किल बह्विना by means as it is said of one chariot well fendered धनुर्मृत
 नरवाचनसम्पद the archer with the fortune of Kusera refers to सस्य । अर्धवा
 घनरवा the cloud like roaring seas विजयदुन्दुभिना ययु became the kettle
 drums of victory

स शरवृष्टिमुच्चा धनुषा दिपां
 स्वनवता नवतामरसाननः ॥ १२ ॥
 चरणयोर्नखैरागसमृद्धिभिः
 मुकुटरत्नमरोचिभिरस्यग्रन् ।
 नृपतयः शतशो मरुतो यथा
 शतमखं तमखण्डितपौरुषम् ॥ १३ ॥
 निववृते स मद्धारणवरोधसः
 सचिवकारितवालसुताञ्जलीन् ।
 समनुकम्प्य सपत्नपरिश्रान्
 अनलकानलकानवमां पुरीम् ॥ १४ ॥

12sl. पुरन्दर इमितपचञ्चल शिखरिका *Indra was the destroyer of the winged force of mountains शतकीटिना by his hundred pointed thunder bolt स भगतामरसाननः his Dasaratha the fresh lotus faced, दिपां was the same of his enemies—he had cut off their paksha or allies with their bala or forces धनुषा शरवृष्टिमुच्चा स्वनवता by means of his bow, discharging showers of arrows with a twanging sound*

13sl. नृपतयः शतशः *kings by hundreds अस्मृग्रन् चरणयो तम् अप्रविशत घोषय touched him the indomitable in his vigor at his feet i. e. prostrated themselves at his feet, मखरागसंघद्विभिः मुकुटरत्नमरोचिभिः with the rays from the gems in their crowns augmented by the red dye on his toe-nails मरुते यथा शतमखं as the galls do to the hundred sacrificer Indra अस्मृग्रन् क्षुभ्रानि अभ्युक्षन् अग्राक्षीन् अस्मार्धौन् वस्यन् स्वस्वामि स्वर्धौति स्मृष्ट ।*

14sl. त्रिवहे स महाधेवरीधसः *From the shore of the great ocean he turned back अलकानवमां पुरीं to his capital city Ajodhya not inferior to*

उपगतोऽपि च मण्डलनाभिनाम्

अनुदितान्यसितानपवारण ।

श्रियमवेच्छा म रन्ध्रचलामभूत्

अनलसोऽनलसोमसमद्युति ॥ १५ ॥

तमपचाय ककुत्स्थकुलोद्भवं

पुरुषमात्मभवञ्च पतिव्रता ।

नृपतिमन्यमसेवत देवता

सकमला कमलाघवमर्यिपु ॥ १६ ॥

15th समनुकम्पा having taken pity मण्डलपरिचयान् on the wiles of her enemies
अनलसोऽनलसोमसमद्युति In consequence of Dasaratha's killing their
husbands and they becoming widows they did not dress their hair
मण्डलपरिचयान् who through their ministers of state had caused their
infant sons to make obeisance to Dasaratha with palms closed

16th उपगतोऽपि च मण्डलनाभिना Although got to the position of the
navel or centre of the circle of princes अनुदितान् with no other white
umbrella being raised : e without any rival monarch विष अवेच्छा रन्ध्र
चला finding Fortune to be apt to slip through a hole—i e if she found
a loop-hole ॥ अन्धम् अन्धस्य he was no-aller : e always on the alert,
अन्धस्य भीम समद्युति being in splendor equal to fire and the moon

16th सकमला देवता The goddess Fortune lotus in hand प्रतिव्रता
devoted to her lord क कपतिम् अन्यम् अपेक्षत what other king did or could
she care ? तम् अपचाय ककुत्स्थकुलोद्भवं bearing him an offspring of the race
of Kintaka अन्धस्य अन्धस्य never deficient in respect of the needy : e
always equal to assisting those who had recourse to him पुण्यम् आपदाय व
and bearing also the self-content person Vishnu

तमलभन्त पतिं पतिदेवताः
 शिखरिणामिव सागरमापगाः ।
 मगधकोशलकेकयज्ञासिनां
 दुहितरोऽद्वितरोऽपि तमार्गणम् ॥ १७ ॥
 प्रियतमाभिरसौ तिष्ठभिर्बभौ
 तिष्ठभिरेव भुवं सद्यः शक्तिभेः ।
 उपगतो विनिनोपुरिव प्रजाः
 हरिद्वयोऽरिद्वयोगविचक्षण ॥ १८ ॥
 स किल संयुगमूर्ध्नि सहायतां
 मघवतः प्रतिपद्य महारथः ।

17sl. सगध The daughters of the rulers of Magadha, Kosala and
 Kelaya पतिदेवता to whom the husband was in the place of their gods तम्
 लभन्त पति obtained him for their husband शिखरिणामिव as rivers, daughters of mountains,
 obtain the Sea for their lord.

18sl. असौ प्रियतमाभि तिष्ठति He with his three wives हरिद्वयोऽपि विच
 क्षण himself skilled in the art of destroying his enemies बभौ हरिद्वय इव
 shone or appeared like Indra भवम् उपगतः as if he (Indra) had come to
 the earth तिष्ठति इव शक्तिभिः सद्यः with the three forces themselves (see Note
 VI 33.) विनिनोषः प्रजा desirous of ruling his subjects

19sl. स किल महारथः He the great hero (see v 1.) संयुगमूर्ध्नि in the
 front of the battle सहायता मघवतः प्रतिपद्य having become the associate of
 Indra सुरवधुः अमादन्त अवधूतधवा इति caused the celestial damsels, relieved

स्वभुजवीर्यमगापयदुच्छ्रितं
 सुरवधूरवधूतभया शरे ॥ १९ ॥
 क्रतुषु तेन विसर्जितमौलिना
 भुजसमाहृतदिग्वसुना क्रता ।
 कनकयूपसमुद्भूयशोभिन्
 विनमसा तमसासरयूतटा ॥ २० ॥
 अजिनदण्डभूतं कुशमेखनां
 यत्तगिरं मृगशृङ्गपरिग्रहाम् ।
 अधिवसस्तनुमध्वरदीप्तिताम्
 असमभासमभासयदोद्यर ॥ २१ ॥

*of their fears by means of his arrows to sing उच्छ्रितं स्वभुजवीर्यं the glories
 prowess of his arms अगापयन् that caused of नै वायति अगापीन् शरी
 मान्ति ।*

20st क्रतुषु In sacrifices तेन विसर्जितमौलिना By him with the crowns
 laid down भुजसमाहृत who had collected by his arms the wealth of all
 quarters : न of the whole world विनमसा and who was destitute of the
 quality of Darkness तमसा सरयूतटा the shores of the rivers Tamas and
 Sarayu तना कनक were made resplendent by the towering of goble &
 sacrificial posts

21st रघुर The god Rama अधिवसन् dwelling वन in Dasaratha's bowly
 अध्वरदीप्तिना initiated or sanctified for the sacrifice अजिनदण्डभूत holds up
 the black antelope hide and the fig Staff कुशमेखना having a girdle of
 his own grass वनविर with speech restrained वनशृङ्ग furnished with a deer
 horn अधमसासन् अगापयन् made it shine : नै वायतल splendour

अथमृद्यप्रयतो नियतेन्द्रियः
 सुरसमाजसमाक्रमणोचितः ।
 नमयति स्म स केवलमुन्नतं
 वनमुचे नमुचेररये शिरः ॥ २२ ॥
 असक्तदेकरथेन तरहिना
 हरिश्चयाग्रसरेण धनुर्मता ।
 दिनकराभिमुखा रणरेणवः
 रुरुधिरे रुधिरेण सुरदियाम् ॥ २३ ॥
 अथ समाववृते कुसुमैर्नवैः
 तमिव सेवितुमेकनराधिपम् ।
 यमकुवेरजलेश्वरवज्रिणां
 समधुरं मधुरञ्चितविक्रमम् ॥ २४ ॥

22nd स अथमृद्यप्रयतः He sanctified by the concluding bath नियतेन्द्रियः
 with his organs restrained सुरसमाजः worthy of moving in the assembly
 of gods सप्तमः शिरः नमयति स्म bowed his high head केवलं नमुचे चरये only
 to the foe of Nannuchi । e Indra वनमुचे the pourer of water or rain

23rd, असक्तदेकरथेन Frequently by that one-charioted hero तरहिना
 धनुर्मता the mighty archer हरिश्चयाग्रसरेण advancing in front of Indra
 रणरेणवः the dust of the battle दिनकराभिमुखा in front of the sun रुधिरे
 were kept down रुधिरेण by the blood सुरदियां of the enemies of the gods
 रुधिरे परं pass from वन रणदि ।

24th अथ मधु Then the Spring समाववृते came round सेवितुम् even to
 do obeisance as it were कुसुमैर्नवैः with fresh flowers तम् एकनराधिपम् to

जिगमिषुर्धनदाधुपितां दिशं
 रघयुजा परिवर्त्तितवाहनः ।
 दिनमुखानि रविर्हिमनिग्रहैः
 विमलयन् मलयन्ममत्यजन् ॥ २५ ॥
 कुसुमजन्म ततो नवपक्षावा
 तदनु पटपदकोकिलकूजितम् ।
 इति यथाक्रममाधिरभून्मधु-
 द्रुमपत्नीमपत्नीर्य वनस्यन्तीम् ॥ २६ ॥
 नयगुणोपकितामिव भूपतेः
 सद्गुणकारफला श्रियमर्थिनः ।

that sole king अक्षितवराक्रमन् of adorable power सत्पुत्र एतद्वन्दे of equal responsibility and dignity with Yama, Kṛṣṇa Varuna and Indra

25a! रवि The sun जिगमिषु desirous of going चतुर्दिशं दिशं to the quarter tended in by Kṛṣṇa i. e. the North अधुपितां part part part of अधि वनः । रघयुजा परिवर्त्तितवाहनः having his horses turned by his charioteer Aruna दिनमुखानि विमलियै विमलयन् clearing the mornings by the removal of frosts मलय ममम् अत्यजन् left the Malaya mountain अत्यजन् त्यजति अन्तर्धोत् मलयः त्यजति ।

26a! कुसुमजन्म First the production of flowers ततः नवपक्षावा then fresh sprouts तदनु पटपदकोकिलकूजितम् and after that humming and cooing of black bees and Kokilas इति यथाक्रमम् thus in due order आधिरभून् by the Spring appeared म्रुमपत्नीम् अपत्नीर्य अवस्यन्तीं descending on sylva sites full of trees अपत्नीर्यः । म्रुमपत्नी अन्तरीत तन्तार बरीत्यनि तरित्वानि मोक्षे ।

27a! अर्थिन भूपते त्विदम् इव Like as applicants for parents resort

अभिययु सरसो मधुसमृतां
 कमलिनोमलिनोरपतन्निष ॥ ९० ॥
 कुसुममेव न केवलमार्त्तवं
 नवमशोकतरो. अरदोपनम. ।
 किमलयप्रसवोऽपि विलासिनां
 मदयिता दयिताश्रवणापिंत ॥ ९८ ॥
 विरचिता मधुनोपवनश्रियाम्
 अभिनवा इय पत्रविशेषका ।
 मधुनिष्ठा मधुदानविगारदा
 कुरयका रयकारणता ययुः ॥ ९९ ॥

सुवदनावदनासवसम्भृत-
 तदनुवादिगुण कुसुमोद्गमः ।
 मधुकरैरकरोन्मधुलोलुपै-
 वकुलमाकुलमायनपङ्क्तिभिः ॥ ३० ॥
 लपचितं शिशिरापगमश्रिया
 मुकुलजातमशोभत किंशुके ।
 प्रणयिनीव नखक्षतमण्डनं
 प्रमदया मदयापितलज्जया ॥ ३१ ॥
 व्रणगुरुप्रमदाधरदुःखं
 जघननिर्विषयोद्धतमेखलम् ।

30a. कुसुमोद्गमः The springing up of flowers सुरदना produced by
 the intoxicating liquor from the mouths of fair-faced women तदनुवा
 दिगुण and having the same characteristic quality, चकरीत वङ्कम् आकुलम्
 made the *Vahula* swarmed मधुकरै मधुलोलुपै with bees covetous of honey
 आपनपङ्क्तिभिः in long rows

31a. किंशुके लपचितम् मुकुलजातम् the collection of buds imparted to
 the *Kinsuka* tree शिशिरापगमश्रिया by the Fortune of the close of Winter
 1 e of the Spring अशोभत alone मण्डनमण्डनम् दूत like the ornaments of
 nail-scratches प्रमदयि imparted to a lover प्रमदयी मदयापितलज्जया by a
 female whose shame has been removed by intoxication लपचितम् part part
 from आदयाति ।

32a. न खलु रवि खल The sun was indeed not sufficient thereby, ॥
 dispate entirely हिमम् the frost or cold वषट् which was unbearable
 to the lower lip of women already grazed, wounded जघन on account

न खलु तावदशेषमपोदितुं
 रविरलं विरलं कृतवान् हिमम् ॥ ३२ ॥
 अभिनयान् परिचेतुमिवोद्यता
 मलयमारुतकम्पितपल्लवा ।
 अमदयत् सङ्घकारलता मनः
 सकलिका कलिकामजितामपि ॥ ३३ ॥
 प्रथममन्यमृताभिरुदीरिताः
 प्रधिरला इव मुग्धवधूकथा ।
 सुरभिगन्धिषु शृङ्गुविरे गिरः
 कुसुमितासु मिता वनराजिषु ॥ ३४ ॥

of which (the cold) the winter ornament found no place because of its
 chilly sensation विरलं कृतवान् but it (the sun) moderated it (the frost)
 अपोदितुं from अप कृत् see VIII 44

33d. सङ्घकारलता The mangoes twigs मलय whose sprouts were shaken
 by the breeze from Mount Malaya अभिनयान् परिचेतुम् एव उद्यता engaged
 as it were in practising dramatic blandishments सकलिका with fresh
 sprouts अमदयत् fascinated even the minds कलिकाम even of those who
 had overcome the passions of rage and love परिचेतुं see VIII 18 उद्यता
 यय दधमि अयमोत् ययाम दधमि यत ।

34d. मिता first प्रथमम् उदीरिता The mild intuiatory accents uttered
 अमनताभि by lokias शृङ्गुविरे were heard प्रधिरला एव like short gentle
 expressions of fascinated females कुसुमितासु वनराजिषु in the
 flowering and perfumed rows of forests.

श्रुतिसुखभ्रमरस्वनगीतयः
 कुसुमकोमलदन्तरुचो बभुः ।
 उपवनान्तलताः पवनाक्षतैः
 किञ्चलयैः सल्यैरिव पाणिभिः ॥ ३५ ॥
 ललितविभ्रमवन्धविचक्षणं
 सुरभिगन्धपराजितकेसरम् ।
 पतिषु निर्विषिभुर्मधुमङ्गनाः
 स्मरसखं रसखण्डनवर्जितम् ॥ ३६ ॥
 शृङ्गभिरे स्मितचारुतराङ्गनाः
 स्त्रिय इव स्रग्विशिञ्जितमेखलाः ।

35a. उपवनान्तलता the creepers at the extremities of gardens श्रुतिसुख
 in which were heard humming songs of black bees pleasing to the ear
 कुसुम brilliant with tender flowers as their teeth बभु appeared परमाक्षतै
 किञ्चलयै with their syzygies shaken by the breeze सल्यै रव पाणिभि as if
 keeping time in dances with their hands

36a. चक्षुः The women पतिषु निर्विषिभुः enjoyed with their husbands
 मधुम् wine सुलित which was capable of exciting the blamishments
 of agreeable gestures सुरभि which exalted the vehicle in sweet scent
 स्मरसख the ally of Love रसखण्डनवर्जितम् which was destitute of any
 tendency to break off affectionate ornament All these adjectives
 refer to मधुम् ।

37a. रघदीर्घिका Tanks in hours विकसितासरसा with lotuses full
 blown मद with aquatic birds fond of water uttering sweet notes in their
 hilarity शृङ्गभिरे appeared handsome शिष इव like women किञ्चलः दन्तरुचो

विकचतामरसा गृह्णतीर्षिकाः

मदकलोदकलोलविहङ्गमाः ॥ ३७ ॥

उपययौ तनुर्ता मधुखण्डिता

क्षिमकरोदयपाण्डुमुखच्छवि ।

सदृशमिष्टसमागमनिर्वृतिं

वनितयानितया रजनीवधूः ॥ ३८ ॥

ऊतज्ज्वालाग्नदोषि कनत्रिय.

प्रतिनिधि. कनकाभरणस्य यत् ।

युयतय. कुसुमं दधुराक्षित

तदनके दलकेसरपेशलम् ॥ ४० ॥

with faces the more beautiful by their smiles उदरिषिवर्षिता with waste
chains loose and jangling रागमिरे from him ।

38st रजनीवधू The night lady (i. e. night itself figured as a lady)
उपययौ तनुर्ता fell into thinness मधुखण्डिता being cut (short) by the Spring
Night is begun to be shorter in Spring after the vernal equinox क्षिमकरोदय
the lustre of its face (l. reman.) becoming pale by the rise of the moon
वनितया सदृश like a female रजनीवधू that has not obtained the pleasure of
meeting her wished-for object वनितया चम्पू रजनी Instrumental sing from
of रजनी part of रजनी to go, obtain रजि चम्पू ।

40th चम्पू कुसुम That flower, the Karmakara इव shining like fire
blazing with sacrificial oblations of butter &c चम्पूचिह्नं which was a
substitute for offerings of the dearest goddess युयतय मत्पदं इव young women
were the चम्पू presented by lovers चम्पू in their hair दलकेसरपेशलम्
in the clear peaks and filaments

अलिभिरञ्जनविन्दुमनोहर-
 कुसुमपङ्क्तिनिपातिभिरङ्कितः ।
 न खलु शोभयति सा वनस्थलीं
 न तिलकस्तिलकः प्रमदाभिव ॥ ४१ ॥
 अमदयन्मधुगन्धसनाथया
 किसलयधरसङ्गतया मनः ।
 कुसुमसम्भृतया नवमञ्जिका
 क्लितरुचा तरुचारुविलासिनी ॥ ४२ ॥
 अरुणरागनिपेधिभिरंशुकैः
 अण्डलब्धपदैश्च यवाङ्कुरैः ।

41st न खलु *Indeed it is not* तिलक *the* शोभयति *is* वनस्थलीम् *that the*
hills are did not decorate the forest site अङ्कित marked as it was अलिभि
by black bees अञ्जनविन्दुमनोहरै charming like dots of collyrium कुसुम
dropping on some of flowers तिलक on the ornamental painted dot
decorates a female

42nd नवमञ्जिका *The creeper nava-mallika तरुचारुविलासिनी the hand*
some consort of the tree अमदयन् मन charmed the minds of spectators
क्लितरुचा by its smiling beauty सङ्गतअमदायया with the perfumes of honey
predominant विषलदाधर joined with fresh red spots as its lower lip
कुसुमसम्भृतया set forth by its flowers All these adjectives refer to
"smiling beauty"

43rd अरुणरागनिपेधिभि *By garments resembling (i e vying with)*
its redness Aruna himself वरुण by germs of barley having got a footing
on the ear (i e by ear ornaments of barley germs) यवाङ्कुरैश्च by the

अनुभवन नवदोलमृदुत्सवं
 पटुरपि प्रियकण्ठजिघृक्षया ।
 अनयदासनरज्जुपरिग्रहे
 भुजलतां जडतामबलाजनः ॥ ४६ ॥
 त्यजत मानमनं धत विग्रहेः
 न पुनरैति गतं चतुरं वयः ।
 परमृताभिरितोव निवेदिते
 स्मरते रमते सा बधूजन ॥ ४७ ॥
 अथ यथासुखमार्त्तवसुत्सवं
 समनुभूय विलासयतीसख ।

46st अनामन The women अनुभवं enjoying the fresh swing of
 the Spring festival पटुरपि though able and strong प्रियकण्ठजिघृक्षया yet
 through their desire of holding (i. e. putting their arms round) the necks
 of their lovers आसनरज्जुपरिग्रहे in holding the ropes of their seats in the
 swings अमय भुजलतां जडता brought slackness on their arms

47st त्यजत मां "Give up sensitiveness" अर्थ धत विग्रहे "Oh away
 with stiffer" न पुन रैति चतुर वयः "the fit age (youth) for enjoyment will
 not return" इति परवर्तिनि the purpose of Love being thus addressed by
 Kōkila रमते क. wives took to enjoyments. रम see run 95

48st अथ न मरुति Then the king मयूयन् whose appearance was
 that of Vishnu the Spring and Kamadens मयूयन्—सः मरुति the afflictor
 of the demon called Mādhva : o Vishnu यथासुख आनन्दं ७ to
 his pleasure enjoyed the festival of the season विजागरतोव in company,

नरपतिश्चकमे मृगयारतिं

स मधुमन्मधुमन्मयसन्निभ ॥ ४८ ॥

परिचयं चललक्ष्मनिपातने

भयरूपोऽथ तदिङ्गितबोधनम् ।

श्रमजयात् प्रगुणाच्च करोत्यंसौ

तनुमनोऽनुमत सचिवैर्ययौ । ४९ ॥

मृगवनोपगमसमवेपथुत्

विपुलकण्ठनिपत्तशरासन ।

गगनमन्दसुरोद्धतरेणुभिः

नृसविता स बितानमिवाकरोत् ॥ ५० ॥

with his querns चकमे मृगयारतिं desired the enjoyment of hunting चकमे from काम कानयेते चचकमेन ।

49st चसौ कतीति परिचयः It (hunting) makes one conversant चसौ कतिनिपातने with the fall of moving objects of aim भयरूपोऽथ imparts an understanding of their signs of fear and rage श्रमजयात् प्रगुणा च तनु and by conquest over fatigue makes the body endowed with agility and other virtues चत । Therefore he set out with the encouraging consent of his ministers

50st स नृसविता That sun-like man—i. e. that eminent person the king चत wearing a dress fitted for getting at the deer and jungle विपुल with the bow by his broad neck शरमम् चकरोत् turned the sky चत by means of the dust raised by his horse's hoofs बितानम् इव into a trifle or a nothing as it were The sky was quite obscured by the dust

श्रुतमौलिरसौ वनमानया
 तरुपलाशसवर्षतनुच्छटः ।
 तुरगवल्गनचञ्चलकुण्डलः
 विरुच्ये रुरुचेष्टितभूमिषु ॥ ५१ ॥
 तनुलताविनिवेशितविग्रहाः
 भ्रमरसंक्रमितेक्षणावृत्तयः ।
 ददृशुरध्वनिं तं वनदेवताः
 सुनयनं नयनन्दितकोशनम् ॥ ५२ ॥
 शृगणिवागुरिकैः प्रयमास्थितं
 व्यपगमानलदस्यु विवेश सः ।
 स्थिरतुरङ्गमभूमि निपानवत्
 मृगवयोगवयोपचितं वनम् ॥ ५३ ॥

51st श्रुतौ He, the king, श्रुतौ with his hair braided with syrias
 wreaths तरु having the coat of armour on his body of the same colour
 as leaves of trees तुरग his earrings waving with the gallop of his horses
 विरुच्ये appeared resplendent रुरु on the sites frequented by deer रुरु
 रोचते रुरुच्ये रुरुचिह्न रुरुचि रोचिषते ।

52nd वनदेवता The forest-gods तनुलता with bodies entered into
 their creepers भ्रमर with these functions of sight inhering in black bees
 ददृशु observed न सुनयनं that handsome eyed king, the joy of Konda
 because of his righteous rule श्रुतौ in the way

53rd स विवेश सः He entered the forest शृगणि first occupied by
 keepers of dogs and hunters with nets व्यपगमानलदस्यु cleared of fire and

नरपतिश्चकमे मृगयारतिं
 स मधुमन्मधुमन्मथसन्निभः ॥ ४८ ॥
 परिचयं चललक्ष्मनिपातने
 भयरूपोऽथ तदिङ्गितबोधनम् ।
 श्रमजयात् प्रगुणाञ्च करोत्यंसौ
 तनुमतेऽनुमतः सचिवैर्ययौ ॥ ४९ ॥
 मृगवनेऽपगमचमवेषभृत्
 विपुलकण्ठनिपक्तशरासन ।
 गगनमथसुरोद्धतरेणुभि
 नृसविता स वितानमिवाकरोत् ॥ ५० ॥

with his querns चकमे मृगयारतिं desired the enjoyment of hunting चकमे
 from कम कामयते चककमत ।

49st चकौ करोति परिचयः It (hunting) makes the conversant चक
 लक्ष्मनिपातने with the fall of moving objects of aim वसरपीय imparts an
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 king नन wearing a dress fitted for getting at the deer and jungle
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 by means of the dust raised by his hoofs वितानम् दृष्ट into a trifle
 or a nothing as it were The sky was quite obscured by the dust

ग्रामीचकार वनमाकुलदृष्टिपातैः
 वानेरितोत्पलदलप्रकरैरिवार्द्रैः ॥ ५६ ॥
 लक्ष्योक्तस्य हरिणस्य हरिप्रभावः
 प्रेक्ष्य स्थितां सचचरो व्यवधाय देहम् ।
 आकर्ण्यैकमपि कामितया स धनी
 बाणं कृपामृदुमनाः प्रतिसञ्जहार ॥ ५७ ॥
 तस्यापरेष्वपि दृग्गेषु शरान् मुमुक्षो
 कर्णान्तमेत्य विभिदे निविडोऽपि मुष्टिः ।

चासातिमान्चतुलैः सारतः सुनेत्रैः
 प्रौढप्रियानयनविभ्रमचेष्टितानि ॥ ५८ ॥
 उत्तस्थुषः सपदि पल्लजपद्ममध्यात्
 मुस्ताप्ररोहकवलावयवानुकीर्णम् ।
 जग्राह स द्रुतवराहकुलस्य मार्गं
 सुव्यक्तमार्द्रपदपङ्क्तिभिरायताभिः ॥ ५९ ॥
 तं वाहनादवनतोत्तरकायमीपत्
 विध्यन्तमुद्धृतसटाः प्रतिघ्नन्तुमीषु ।
 नात्मानमस्य विविदुः सहसा वराहाः
 वृक्षेषु विह्वलिषुभिर्जधनाश्रयेषु ॥ ६० ॥

चतुलैः सुनेत्रैः by observing the handsome eyes of the deer becoming
 excessively rolling through fear प्रौढ the blandishments of the glancing
 eyes of his skilled lovers.

59st स जग्राह मार्गं He took to the way सुखा strewn with math-
 cated portions of germs of fragrant grass सुसङ्गतं clearly indicated by
 wet lines of broad foot prints द्रुत of a running herd of boars or
 buffaloes उग्रास्य सपदि instantly getting out पश्यन् from the midst of
 of the mire of ponds सुसङ्गत from विचित्र वनानि वानानि चानि
 वनानि ।

60st उद्धृतसटा With bristles erect they wished to attack स him
 piercing them with the forepart of his body a little inclined from the
 horse भाग्यान् वराहा विविदुः nor did the boars know or perceive themselves
 चक्षुः रघुभिः सहसा दृष्ट्वा विह्वलिषु to have been at once transfixed by his arrows
 in the trees लज्जामण्डपेषु on which their lions were resting

तेनाभिघातरभसस्य विक्रय्य पत्रो
 वन्यस्य नेत्रविवरे मक्षिपस्य मुक्तः ।
 निर्भिद्य विग्रहमशोषितलिप्तपुङ्ख-
 तं पातयाम्प्रथममास पपात पथात् ॥ ६१ ॥
 प्रायो विपाणपरिमोक्षलघूत्तमाङ्गान्
 खड्गांश्चकार नृपतिर्निशितैः क्षुरप्रैः ।
 शृङ्गं स दृप्तविनयाधिकृतः परेषाम्
 अत्युच्चैर्न न ममृषे न तु दीर्घमायु ॥ ६२ ॥
 व्याघ्रानभोरभिमुखोत्पतितान् गुचाभ्यः
 फुल्लामनाग्रघिटपानिव वायुस्रगणान् ।

61st नेत्रविवरी चिह्न By him an arrow having been drawn forth, was
 discharged नेत्रविवरे into the cavity of the eye अभिघातरभसस्य दन्द्य मक्षिपस्य
 of a wild buffalo eager to attack him अशोषितलिप्तपुङ्ख That arrow, its
 feather untinged with blood निर्भिद्य विग्रह having torn through the animal's
 body न पातयाम् प्रथमम् आस first threw it down पपात पथात् then afterwards
 dropped itself निर्भिद्य from mid air V 53 लिप्त लिप्ति ने अलिप्य अलिप्त
 निमेष निमेषे सेषति ते ।

62nd नृपति The king निर्भिद्य क्षुरैः by means of sharp arrows चकार
 खड्गान् made the unicorns प्रायोनिषां very much lighter in the head by
 the removal of their horns स दृष्टविनयाधिकृतः he, the king, was engaged in
 humbling the haughty ननु but it is not न ममृषे that he could not bear
 परेषां शृङ्गम् अत्युच्चैः the high horns or projections of his enemies दीर्घमायु
 or their long life ममृषे मर्षति ते पृथति ते अमृषन् अमर्षीन् अमर्षिष्ट ममर्ष ममृषे
 मर्षिष्यति मे ।

त्रासातिमाचचटुत्तैः स्मरतः सुनेत्रैः
 प्रौढप्रियानयनविभ्रमचेष्टितानि ॥ ५८ ॥
 उत्तस्थुष सपदि पल्ललपङ्कमध्यात्
 मुस्ताप्ररोहकवलावयवानुकीर्णम् ।
 जग्राह स द्रुतवराहकुलस्य मार्गं
 सुव्यक्तमार्द्रपदपङ्क्तिभिरायताभिः ॥ ५९ ॥
 तं वाहनादधनतोत्तरकायमीयत्
 विध्यन्तमुद्धृतसटा प्रतिचन्तुमीषु ।
 नात्मानमस्य विविदुः सहसा वराहा
 वृक्षेषु विवृमिषुभिर्जधनाश्रयेषु ॥ ६० ॥

चटुत्तैः सुनेत्रैः by observing the handsome eyes of the deer becoming
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 of the mure of ponds मुस्ता from वि चन्तु चरन्ति वाद्येन चान्न चक्षिष्यति
 चक्षति ।

60sl उद्धृतसटा With bristles erect they wished to attack तं him
 piercing them with the forepart of his body a little inclined from the
 horse मात्मान वराहा विविदुः nor did the boars know or perceive themselves
 चक्षु रघुभिः सहसा दृष्टव विदुः to have been at once transfixed by his arrows
 in the trees कथमावयव on which their loins were resting

तेनाभिघातरभसस्य विकृत्य पवी
 वन्यस्य नेत्रविवरे महिषस्य मुक्तः ।
 निर्भिय विग्रहमशोषितलिप्तपुङ्खः
 तं पातयाम्रथममास पपात पचात् ॥ ६१ ॥
 प्रायो विषाणपरिसोत्तलघूत्तमाङ्गान्
 खङ्गाद्यकार नृपतिर्निश्चितैः क्षुरप्रैः ।
 शृङ्गं स दक्षविनयाधिष्ठितः परेषाम्
 अत्यङ्घ्रितं न ममृषे न तु दीर्घमायुः ॥ ६२ ॥
 व्याघ्रानभोरभिमुञ्जोत्पतितान् गुह्याभ्य-
 फुल्लामनाग्रविटपानिव वायुरुष्णान् ।

61st तेन पवी विकृत्य By him an arrow having been drawn त्वं was discharged नेत्रविवरे into the cavity of the eye अभिशतरभसस्य वन्यस्य महिषस्य of a wild buffalo eager to attack him अशोषितात्तलपुङ्खः That arrow, its feather untinged with blood निर्भिय विग्रहं having torn through the animal's body तं पातयाम् प्रथमम् चाम् first throw it down पपात पचात् then afterwards dropped itself निर्भिय from सिंह see V 35 लिप्त लिप्ताति ते अलिप्तम् अलिप्तं निक्षयं लिप्तिषे सेष्यति ते ।

62nd नृपति The king निर्मितैः क्षुरप्रैः by means of sharp arrows चकार खङ्गान् made the unicorns प्रायोविषाण very much lighter in the head by the removal of their horns च दक्षविनयाधिष्ठितः he, the king, was engaged in humbling the haughty ननु but it is not न ममृषे that he could not bear परेषां शृङ्गम् अत्यङ्घ्रितं the high horns or greatness of his enemies दीर्घमायुः or their long life ममृषे कर्षयि तं ययति ने अमृषन् अमृषीत् अमृषिह ममृषे ममृषे मर्षयति ने ।

शिवाविशेषलघुचस्तया निमेषात्
 त्वणोचकार शरपूरितवक्त्ररन्धान् ॥ ६३ ॥
 निर्घातोयैः कुञ्जलोभान् जिघांसुः
 ज्यानिर्घोषैः क्षोभयामास सिंहान् ।
 नूनं तेषामभ्यक्षयापरोऽभूत्
 वीर्योद्ग्रे राजशब्दे मृगेषु ॥ ६४ ॥
 तान् हत्वा गजकुलवद्वतीप्रयैरान्
 काकुत्स्थः कुटिन्ननखाग्रलग्नमुत्तान् ।

63rd श्री The fearless king शिवाविशेष by manual agility derived from long practice निमेषात् तूणोचकार turned in a moment into quivers with cavities of their mouths full of arrows व्याघ्रान् अभिमुखीभवितान् मुखाभ्य the tigers rushing against him out of caves. In a moment he filled them with arrows entering their bodies through their mouths पुष्पाधनाम् and remaining there like flowering tops of branches of the 'Asian' tree broken down by the wind वज्रान् past pass. part. from वज्र वज्रनि श्रीवीर्यं रीक्षति वरीजः ।

64th शिवात् Destructive of killing कुञ्जलोभान् सिंहान् the lions lying in their arbor lairs क्षोभयामास excited them निर्घातोयैः ज्यानिर्घोषैः by means of twangs of the bow-string sounding like terrific crashes in the air नूनम् अभ्यक्षयापरोऽभूत् doubtless he was jealous तेषां वीर्योद्ग्रे of their title of king among the deer in consequence of their excessive vigor and strength क्षोभयामास causal of क्षुभ क्षुभति दृष्टवति श्रीभने अक्षुभम् अशुभीन् अशुभित् शुभीम् अक्षुभे श्रीभियति ते ।

65th तान् हत्वा गजान् Having killed them with his arrows गजकुलं instinctively bound to fierce rivalry against the elephant tribe वृद्धां with elephant pearls sticking to the hooked tips of their claws काकुत्स्थः व्याघ्रान्

आत्मानं रणक्षतकर्मणां गजानाम्
 द्यावृण्यं गतमिव मार्गणरमेस्तु ॥ ६५ ॥
 चमरान् परितः प्रवर्त्तिताद्यः
 कचिदाकर्णविक्षुब्धभक्तवर्षा ।
 नृपतीनिप तान् वियोज्य सद्यः
 सितवालव्यज्रमैर्जगाम शान्तिम् ॥ ६६ ॥
 अपि तुरगसमीपादुत्पतन्तं मयूरं
 न स रुचिरमलाप बाणलक्ष्मीचकार ।
 सपदि गतमनस्कश्चिन्माल्यानुकोष-
 रतिविगलितवन्धे केशपाशे प्रियायाः ॥ ६७ ॥
 तस्य कर्कशविद्यारसमयं
 खेदमाननविनम्रजालकम् ।

आत्मनः कर्मणां आत्मनः the descendant of Kalmasha considered himself
 freed from debt as it were रणक्षतकर्मणां गजानां as his elephants proved
 serviceable in war

66st कचिन् आत्मानं परितः प्रवर्त्तिताद्यः Having once spurred his horses
 toward the chariot deck आकर्ण्य showering arrows drawn to the ear तान्
 विपरीण्य having ruffled them वपतीन् दृष्ट्वा as he was wont to do he longed विल
 of their white hair shimmers सद्यः शान्तिं अयाम् immediately desired

67st न स बाणलक्ष्मीचकार He did not aim his arrow मयूरं against the
 peacock सपदि तुरगं though flying away near his horse रुचिरमलापम् having
 a splendid tail मयदि मलमन्त्रं having immediately reflected केशपाशं चित्र-
 माल्यानुकोषीं on the hair of his queen's act with variegated flower wreaths

आचचाम सतुपारशीकरः

भिन्नपक्षवपुटो वनानिलः ॥ ६८ ॥

इति विस्मृतान्यकरणोयमात्मनः

सचिवावलम्बितधुरं धराधिपम् ।

परिवृद्धरागमनुबन्धसेवया

मृगया जहार चतुरेव कामिनी ॥ ६९ ॥

स सलितकुसुमप्रवालशय्या

ज्वलितमद्यौपधिदोपिकासनाथाम् ।

नरपतिरतिवाच्याम्बभूव

क्वचिदसमेतपरिच्छदस्त्रियामाम् ॥ ७० ॥

68sl. वनानिलः *The syrian breeze* भिन्नपक्षवपुटः *by which the leaf folds of wings were opened* सतुपारः *charged with drops of dew* आचचाम *took away* स्नेहः *the perspiration which was adhering to his face in a large quantity* तस्य कर्कशः *the produce of his hard sporting exercise* अतः अहति *अचनीत्* *अचाम* *अमिष्यति* ।

69sl. मृगया *Hunting* चतुरा इव कामिनी *like an astute female* इति जहार *thus seized* धराधिपम् *the king* परिवृद्धरागम् *अनुबन्धसेवया* *whose attachment had increased by constant service* विस्मृतान्य *forgetful of all other duties* सचिवावलम्बितधुरः *whose burden of government had been undertaken by his ministers*

70sl. स नरपतिः *He the king* अतिवाच्याम्बभूव *विद्यायाम्* *passed the night* सलितः *in which his bed was of sweet flowers and leaves* ज्वलितः *in which his chief light was that of luminous great drugs* क्वचिदसमेत *at times without any retinue or guard*

उपसि स गजयूथकर्णतासैः
 पटुपटहध्वनिभिर्विनीतनिद्रः ।
 अरमत मधुराणि तत्र शृण्वन्
 विहगविकूजितवन्दिमङ्गलानि ॥ ७१ ॥
 अथ जातु सरोर्गृहीतवर्मा
 विपिने पार्श्वचरैरलक्ष्यमाणः ।
 शमफेनमुचा तपस्विगाढा
 तमसां प्राप नदीं तुरङ्गमेण ॥ ७२ ॥
 कुम्भापूरणभवः पटुरुच्चैः
 उच्चचार निनदोऽग्रासि तस्या ।

71st उपसि At dawn स विनीतनिद्रः he roused from sleep, गज by the lappings of the ears of an elephant herd पटुपटहध्वनिसि sounding like roodly dreams अरमत तत्र शृण्वन् enjoyed hearing there मधुराणि विहग the sweet notes of birds representing the auspicious panegyrics of bards अरमत Impf or Long of रघु for other parts see VI 61

72nd अथ जातु Then casually सरोः सरोवरवर्तौ taking to the way of a deer विपिने in the forest unobserved by his side riders तमसां प्राप नदीं he got to the river Tamash तपस्विगाढा resorted to by ascetics शमफेनमुचा तुरङ्गमेण with his horse foaming through fatigue

73rd तस्या अग्रासि In the waters of that river Tamash पटु उच्च निनद a deep agreeable sound कुम्भापूरणभव occasioned by the filling of a water pot उच्चचार तत्र was there uttered Thus is after Mallinatha but Steuzler connects तत्र with the following sentence "Ila ille &c" स द्विरद एदिताङ्को he, suspecting it to be an elephant's roar विसर्जं discharged

तेनावतीर्य तुरगात् प्रथितान्वयेन
 पृष्टान्वयः स जलकुम्भनिपणदेक्षः ।
 तस्मैद्विजेतरत्नपस्त्रिचतं स्वलक्षि-
 आत्मानमक्षरपदैः कथयाम्बभूव ॥ ७६ ॥
 तच्चोदितश्च तमनुद्धतश्च्यमेव
 पिबोः सकाशमवसन्नहशोर्निनाय ।
 ताभ्यां तथागतमुपेत्य तमेकपुत्रम्
 अजागतः स्वचरितं नृपतिः प्रशंस ॥ ७७ ॥
 तौ दम्पती वङ्ग विलप्य शिशोः प्रचर्त्ता
 शल्यं निखातमुद्धारयतामुरस्तः ।

76a/ तत्र चरतीर्य By him of a celebrated race alighting from his horse इष्टान्वयः he (the Rishi's son) being asked about his race, his body reclining against the water pot तस्मै आत्मानं कथयाम्बभूव he declared himself to him (the king) स्वलक्षि अक्षरपदैः with faltering vocables द्विजे-
 तरत्नपस्त्रिचतं to be the son of a devotee, other than of a twice-born class
 He wished to remove from the king's mind the terrifying idea of having committed Brahminicide and described himself (as the Ramayana gives in detail) as a Kayastha, the son of a Vaisya father by a Sudra mother निबन्ध from निबन्ध see vi 53 गजलक्षि स्वलक्षि अक्षरपदैः चरन्तीर्य प्रचर्त्ता ।

77a/ तच्चोदितश्च And being asked by him (the wounded boy) तम् the king brought him as he was, the arrow unextracted from his body, near his parents, both with sight destroyed, १ = both blind तस्मा and to them the king related what he had done in ignorance to their only son who was as stated above concealed by a thicket of reeds. प्रशंस—प्रशंसि अशपोत् प्रशंस प्रशंसि ।

इत्यङ्गतेऽगतघृणं किमयं विधत्ता
 बध्यस्तवेत्यभिहितो वसुधाधिपेन ।
 एषान् ऊताशंनवतः स मुनिर्ययाचे .
 पुच्छं परासुमनुगन्तुमनाः सदारः ॥ ८१ ॥ ४५
 ग्राप्तानुगः सपदि शासनमस्य राजा
 सम्याद्य पातकविलुप्तधृतिर्निवृत्तः ।
 अन्तर्निविष्टपदमात्मविनाशहेतुं
 शायं दधज्ज्वलनमौर्वमिवाम्बुराशिः ॥ ८२ ॥

ति श्रोतुं वंशे मत्ताकाव्ये कालिदासकृतौ
 मृगयावर्णनो नाम नवमः सर्गः ।

explained 6) fuel सप्तः though, indeed burning arable land राजपरीच
 makes it the producer of germs from seed ४२९ see viii 56

81st इत्यङ्गते This having happened स मुनिः that Muni, the father
 of the dead child अभिहितः वसुधाधिपेन having been addressed by the
 king एतच्छ्रुत्वा thus "what should this suffering person (meaning himself)
 worthy of death at thy hands now do?" ययाचे the Muni asked for एषान्
 fuel with fire दुः being dearest of following his dead son with his wife

82nd राजा राजानुयः The king who was unattended all this time now
 having got his followers सपदि सप्तः having immediately accomplished
 शासनमस्य his the Munis commands निवृत्तः returned from the forest
 पातकः his fortune being destroyed by the sin he had committed एषान्
 मयः holding the malediction अन्तर्निविष्टः the cause of his own future
 perdition अन्तर्निविष्टः having obtained a footing within himself असदम्
 like the ocean holding the submarine fire

EXPLANATION OF CERTAIN GRAMMATICAL TERMS



ENGLISH	PANINI	MEGDHABODHA.
Present tense	सृट्	को
Imperfect or 1st Preterite	लृट्	घी
Perfect or 2 Preterite	सिङ्	डी
Aorist or 3 Preterite	लृङ्	टो
Potential	सिङ्	षी
Imperative	लोट्	गी
Benedictive	आमोर्लिङ्	षी
1st Future	सृङ्	जी
2d Future	लृङ्	नी
Conditional	लृङ्	घी
Causal	विजल	अगल
Desiderative	घनल	घनल
Frequentative	यङल	यङल
Common form	परधैपदि	परधैपदि
Proper form	आत्मनेपदि	आत्मनेपदि
Present participle	लृङ् लामच	लृङ् लाम
Perfect participle	लृङ् लामच	लृङ् लाम
Future participle	लृङ् लामच with लृ	लृङ् लामच
Future passive participle	लृङ् लामच with लृ	लृङ् लामच
Past passive participle	लृङ्	लृङ्
Indeclinable participle	लृङ्	लृङ्
Infinitive mood	लृङ्	लृङ्
Peduplication	लृङ्	लृङ्
Augment	लृङ्	लृङ्
1st Conjugation	भादि	भादि
2d do	बदादि	बदादि
3d do	करोदादि	करोदादि
4th do	दिवादि	दिवादि
5th do	भादि	भादि
6th do	तदादि	तदादि
7th do	इधादि	इधादि
8th do	मनादि	मनादि
9th do	मनादि	मनादि
Impersonal voice	भादि वाच	भादि वाच

ERRATA

N B.—There have been breakages of lower and upper vowel types such as *as*, *Ac*, in several instances, which, however, probably have not extended to the whole edition.

Page	Line	For	Read
75	13	धायने	धाद्यने
"	21	their	his
76	3	सेकनपुत्राय	सेकनपुत्राय
"	15	हय	हय
78	20	cleared	manifest
81	17	paddy	toddy
83	4	उद्यम	उद्यम
85	25	It	It
89	7	मजदुर	मजदुर
"	23	Ditto	Ditto

103 Read the first two lines of the Notes in this page thus " or three days *तीन* you are fit to forbear, *न* *चर*! *चर*! O thou worthy of honor! Patiently wait for two or three days *दाय*, *यते* while "

108	14	goodness	goddess
110	Last line	has stable	of her stable
119	10	धर्ममयी	धर्ममयी
138	Last line	अविन	अविन
145	18	on	are
147	18	वाचस्पति	वाचस्पति
148	15	अवयव	अवयव
154	25	loosened	loosened
163	23	असह्यकाहा	असह्यकाहा
175	the Sonno receives the overflowed the overflowed Sonno &c		
176	Last line	undisfined	thickened
177	2	प्रबुद्धिनी	प्रबुद्धिनी
195	12	उपयम	उपयम
201	19	are devious	are not devious
212	21	देषति	देषति
240	5	किपुल	किपुल
240	23	punct. of drawing	painting
"	4	किपुल	किपुल

PREFACE.

THE great poem, of the first five books of which an annotated edition is hereby presented to the public, was composed by Bhartrihari, son of Sriswami. The poem itself is celebrated in all parts of India under the name of Bhatti. The Commentator Jayamangala says, that the name of the poet was Bhatta. श्रीवामि-
हनुः कवि 'भट्टनामा रामकथाश्रयमहाकाव्यं चकार. But the other Commentator Bharata Mallika gives the name of Bhatti to the poem, and calls the author Bhartrihari. भट्टहरि नाम कविः श्रीरामकथाश्रयं महाकाव्यं चकार।

The Bhatti Kavya is a remarkable poem. The story connected with its composition was perhaps itself the creature of the high estimation in which the poem was universally held for the felicitous way in which it illustrated the formal rules of grammar. Not that it was written with the object of superseding the regular study of grammar, or compensating for the impossibility of that study in any accidental case, but that the author, under the inspiration of his muse, attempted a work which, while it answered all the expectations usually indulged in by readers of poetry, added, with great success, illustrations of grammatical rules, side by side with those of Alankāra. The illustrations scarcely leave untouched a single grammatical

sutra of any importance, and they are so skilfully arranged, as to be well calculated to compensate, so far as any work can compensate, for the formal study of the rules of grammar, if in any case such a study become impracticable. The two great Commentators Jayamangala and Bharata Mallika, one following the nomenclature of Panini, the other of Vopadeva, have exhibited the different sutras of those two grammarians as illustrated in this poem—and it may be safely asserted that there is hardly any important sutra which is not referred to in their commentaries.

In all classical languages, the great difficulty with juveniles in the study of grammar, consists in the management of verbs. In Sanskrit there are no less than ten classifications of verbs, each subject to as many variations again in respect of mood and tense.

These ten variations are by Panini called, *lat*, *vidhi-ling*, *lot*, *lang*, *lung*, *lit*, *lut*, *asir-ling*, *lrit*, *ling*. In the Mugdhabodha they are respectively called *ki*, *khi*, *gi*, *ghi*, *ti*, *thi*, *di*, *dhi*, *ti*, *thi*. *Lat*, *lang*, *lung*, *lit*, *lut*, and *lrit* stand for variations of time—the first indicating the present, the next three the past, and the last two the future. The other four stand for variations in mood—*ling* (*vidhi*) indicates the Potential, *lot* the Imperative, *asir-ling* the Benedictive, *ling* the Conditional.

The three past tenses have been thus distinguished in the following pages: *Lang* is called Imperfect, *Lung*, Aorist, and *Lit*, Perfect. The ten classifications are called after their respective leading roots:

thus I *Bhūdi*, from its leading root *bhu*, II *Adadi*, from *ad*, to eat, III *Hvadi*, from *hu*, IV. *Divadi*, from *div*, V *Suadi*, from *su*, VI *Tudadi*, from *tud*; VII *Rudhadi*, from *rudh*, VIII *Tuzadi*, from *tan*, IX *Kruadi*, from *kr*, X *Churadi*, from *chura*

These different classes are conjugated variously only in the Present and Imperfect tenses, and the Potential and Imperative moods. In the other moods and tenses, they are all alike subject to the same rules.

The first classification or *Bhūdi* may be considered as regular. It is subject to rules which are common to all. The others are governed by especial rules or provisions. The peculiar characteristic of the 2nd classification or *Adadi* is, that in the four distinctive tenses and moods, it wants the inherent vowel *a* between the root and the conjugational affix, as *ad + ti* = "atti", 3rd sing present, unlike *pat* which, belonging to the *Bhūdi* class, and by the general rule getting a vowel to inhere in *ta* becomes "patati" in 3rd sing present. The 3rd classification or *Hvadi* reduplicates in the above tenses, = *hu + ti* "juhōti", 3rd sing present. The 4th classification or *Divadi* adds the semivowel of *t* to the root, as *nas + ti* = "nasati". The 5th classification or *Suadi* inserts the syllable *nu* (which by a change technically called *guna* becomes *no* in the singulars of all the three persons,) as *su + ti* = "sunoti". The 6th classification or *Tudadi* differs from the 1st classification or *Bhūdi* only by excluding *guna*, as *tud + ti* = "tudati" instead of "todati". The 7th classification or *Rudhadi* inserts a *na* before

the last letter of the root, as *rudh* + *ti* = "runad dhi" The 8th classification or *Tana ti* adds a *ti* to the root, subject to *guna* in the 1st person and the singulars of the 2nd and 3rd person in the Present, Imperfect, and the Imperative, as *tan* + *ti* = "tanoti" The 9th classification or *Kriadi* adds a *na* to the root, as *kr* + *ti* = "krinoti" The 10th classification or *Chwadi* takes the crucial form of conjugation, as *chura* + *ti* = "chorayati"

All these variations are so beautifully illustrated in the *Dhriti Kāva* as almost to supersede the study of the sutras of grammar. The right use of the work, however, would be *not* to neglect the study of the technical rules, *but* rather to take courage in that study by the assistance of the examples, so rhythmically set forth in the verses of this remarkable poem.

We shall reproduce here a few instances of the felicitous way in which this is done. Take the first three distichs at the very beginning

अभुवृषो विबुधसखः परन्तपः श्रुताग्निरो दशरथ इत्युदाहृत ।
 गुणैर्वर भुवनहितक्षणेन य सनातन पितरमुपागतस्त्वय ।
 सोऽयैष्ट वेदास्त्रिदशमण्डलं ब्रह्मनाम्नोत् सममक्ष बभूव् ।
 यजेष्ट यजुर्गमरुत नीतौ समूहघातं व्यवधीदरौच ।
 वसूनि तोय घनवत श्वकारोत सहासर्ब गोत्रमिदाध्यवासीत ।
 न न्यमकादन्यमुपास्त्रितासौ यथासि सर्वेषुमतां निराह्वत् ।

Here we have thirteen verbs of four different classes, 1st, 2nd, 4th and 6th strung together—most of which again have peculiar rules of conjugation, and

two others, which naturally take the *parasmai pada*, are placed in positions in which they require, and have therefore assumed, the *ātmane pada*. All the thirteen verbs here are in *Lang*, and the principal variations to which *Lang* is subject are all here. In *अवधीत्* and *नि-अकारोत्* we have its most common form of terminating in *it*. In *अवाचोति* and *अधि अवासीत्* we have a peculiarity, which the *Lang* pretty frequently manifests, of terminating in *sit*. In *अभूत् उप-अगमत् नि-आसत्* we have the peculiar form which, like the 2nd Aorist in Greek, exhibits the root more clearly than either of the other two. These are exemplifications of the *Parasmai pada*. The *Atmane pada* is exhibited in *अच्यैत् अयत् समंसत् अनेत् धरन्त् उप अक्षित्*. Here again in two instances we have manifestations of two of the rules under which the *parasmai pada* changes to the *Atmane pada*.

The *Lang* may be compared with both the Aorists in Greek. Indeed, if the Sanscrit Grammarians had known the analogy of their language with Greek, they would probably have subdivided the *Lang* into two tenses—one like the 1st Aorist in Greek exhibiting the sibilant of the Future in the terminal syllable, as in *अवाचोति*, the other, like the 2nd Aorist, manifesting the root more clearly, as in *अभूत् अगमत् अवधीत्*. In Greek, most verbs admit only one of the Aorists, either the first or the second, a few only like *τίθημι* admitting both. Here the comparative analogy is most curious. In Sanscrit, too, while the Aorist terminations of most verbs would give no alternative,

but fix them to one only Aorist, the optional rule (*vibhāṣā*) allows some verbs to luxuriate in both forms of the Aorist. Thus अनासृत् and अदृष्टु would correspond to the two Aorist forms in Greek *εναψα* and *ενακον*. Even this peculiar analogy is here illustrated in the above three verbs, not probably with the intention of exhibiting any comparison with Greek, which we have no right to suppose the author to have been acquainted with, but to manifest all the important characteristics of *Lung*.

In the same way we find the *lt* or Perfect curiously exemplified in III. 22 and V. 102.

विचक्षुः भूमिपते मंहिष्यः केशान् लुक्षुः खरुंति जघ्नुः ।

विभूषणान् लुक्षुः क्षमाया येन बभूव वंश्यानि चैव ।

In this one sloka we have six verbs, all in the 3rd person plural Perfect, one of which again is an instance of the way in which the Sanscrit dispenses with the reduplication by lengthening the first syllable.

In v. 102, there are five verbs in the Perfect 3rd person singular which are placed so skilfully, both as to rhythm and meaning, that it is impossible too much to admire the author's wonderful genius.

न विभाय न जिह्वाय न चक्ष्माय न विषये ।

आज्ञानो विध्यमानोऽपि रणान्निरवते न च ।

In ii. 10 we have the *lung*, and in ii. 39 the Perfect exemplified in the Passive voice, and in i. 22, we have the passive and the Impersonal (*Bhāva*) both in the Future tense.

षट्पदान्मासि ऋषोत्पन्नानि यतानि चाभ्योषत षट्पदानां ।
 आपादितान् गन्धर्वान् सुमन्वन्तेनारविन्दस्यविग्रहवाच ।
 बलिर्बन्धनो जलविमर्शने जङ्गम्यत दैत्यबल विजिग्ये ।
 कल्याणदुःखा वसुधा तपोहे येनेय भारोऽतिमृद न तस्य ।
 घानिध्यते तेन महान् विषयः स्याद्विद्यते येन दत्ते पुरस्तात् ।

In iii 1, 2 we have nominal verbals and verbal nominals illustrated, and in ii 45 we have five superlatives in *rehiya* (comparable with *βουτοκ* &c) all felicitously supporting one another in a single sloka.

हृदिकमार्चोदयधाधियानं व प्रेक्षनेन मुखवदरिह ।
 षट्पदान् सलताधिराग वंदितकीर्तिं यंयसा वदरिह ।

In the first verses of i 13 and i 25 we have verbals with the terminations *trina* and *ana* and *ishau* respectively interwaved with unrivalled skill.

In ii 16, 40 we have verbals in *ana*, and in ii 50 nominals *नेदयन्* and *दवयन्* arranged in ways which can never be sufficiently admired.

In v 81 we have present participles which (their roots being naturally of the *parasmaipada*) illustrate the rules under which they have changed to the *Ātmane*.

दोषमात्रं क्षिताम् वायानयमानं महामंदार ।
 निग्राहं शाक्तवान् राम कथं वावमच्छसि ।

Grammatical illustrations like the above are here however incidentally met with, but there are whole chapters in the latter portions of the work which are especially devoted to the illustration of peculiarities

in moods, tenses and participles, and in all the important rules of Syntax.

No other work can compete with the Bhatti in its easy, agreeable and happy method of imprinting on juvenile minds the rules of Sanscrit Grammar.

In this respect this poem combines the *dulce et utile* in a way unparalleled in Sanscrit. It is also generally free from indocencies and obscenities. We must, however, notice one serious moral blot in it, and that is in the dialogue between Ravana and Sitā, v. 65—93. The language put into the mouth of Ravana is not unworthy of a villain, such as he is represented. But that the chaste pure-minded and delicate princess of Mithila, after listening to the foul profanities in which that demon's address was couched, should have stooped to the degradation of a reply, showed, either that the poet's ideas of feminine excellence were painfully grovelling, or that society itself was, in his time, singularly corrupt.

BHATTI KAVYA.

BOOK I.

अभून्नृपो विबुधसखः परन्तपः

श्रुतान्वितो दशरथ इत्युदाहृतः ।

गुणैर्वरं भुवनहितच्छलेन यं

सनातनः पितरमुपागमत् स्वयं ॥ १ ॥

सौख्यैश्च वेदांस्त्रिदशानयत्

पितृनताप्सीत् समभंस्त बन्धून् ।

1st Verse — अभून्नृपो *There was a king* विबुधसखः *the friend of the gods or the friend of Indra & Tat* परन्तपः *the afflicter of his enemies, श्रुतान्वितः* *versed in the Vedas* दशरथ इति उदाहृतः *celebrated under the name of Dasaratha.* गुणैर्वरं *whom, eminent in virtue, उपागमत्* *the Eternal (Vishnu) himself* पितरं उपागमत् *accepted as his father* भुवनहितच्छलेन *under colour of the benefit of the world* अभून्नृपो *3rd king* अन्तः सुहो or टी of भू भवति अभून्नृपो *अविद्यति भूता । उपागमत्* *the same of मम भवति जीताय यतिष्यति मता ।*

2nd Verse — सौख्यैश्च वेदान् *He studied the Vedas* त्रिदशानयत् *he served the god*

fathers, 1 0
conquered the

&c, दशरथ मीमांसा *delighted in morals and good policy* बन्धून् हवन्तं *यथधीम* *धीन् च* *and killed his enemies to their extirpation*

in moods, tenses and participles, and in all the important rules of Syntax.

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सोऽध्यैष्ट वेदास्त्रिदशानयष्ट

पितृनताप्सीत् सममंस्त बन्धून् ।

1st Verse — अभूत् नृपः There was a king विबुधसखः the friend of the gods or the friend of Indra & Tat परन्तपः the afflicter of his enemies, श्रुतान्वितः versed in the Vedas दशरथ इति उदाहृतः celebrated under the name of Dasaratha नृपे वरः whom, eminent in virtue, सनातनः सखः the Eternal (Vishnu) himself पितर उपागमत् accepted as his father भुवनहितच्छेन under colour of the benefit of the world अभूत् 3rd sing Aonst लुङ् or टो of भू भवति अभूत् भविष्यति भूत् । उपागमत् the name of अथ गच्छति अथाम भविष्यति गतः ।

2nd Verse — स अध्यैष्ट वेदान् He studied the Vedas विद्वान् अपष्टः served the gods with sacrifices पितृन् यताप्सीत् made offerings to the fathers, 1 & ० names, दशरथः कनून् honoured his relatives दमेष्ट दहन् conquered the group of six enemies, the passions, Desire, Anger, &c, वरस भोक्ता delighted in morals and good policy बन्धून् यतः मयधीतः श्रीनः च and killed his enemies to their extirpation

व्यजेष्ट षड्वर्गमरंस्त नीतौ

समूलघातमवधीदरींश्च ॥ २ ॥

वसूनि तोयं घनवत् व्यकारीत्

सहासनं गोत्रभिदाध्यवात्सीत् ।

न त्यम्बकादन्यमुपास्थितासौ

यशांसि सर्वेषुभृतां निरास्थत् ॥ ३ ॥

व्यजेष्ट or व्यजोष्ट 3rd sing Aorist कृत् or टी of व्यजि-
रुष्ट व्यधीते व्यधिजमे व्यधियत (or व्यधीयत व्यधैवत) व्यधीत । व्यष्ट (or
व्यधायीत) the same of यज यजति मे इवाज रंज पचति मे इष्ट । यजं यीति
(or व्यष्टत यतपीति व्यधायीत) the same of अष्ट, व्यति व्यति भतपेनपिप्यति
नप्यति व्यति व्यति । समभष्ट the same of भज भजते इज भक्षत भज ।
व्यजेष्ट the same (Atman because of the preposition नि) of जि
(naturally) जयति जयैषीत जिगाय जेषति जितः । अरंश the same of
रज रजते रेमे रंशते रज । व्यधीत् the same of यज यति जयति जयति
यत ।

3rd Verse — वसूनि व्यकारीत् He showered riches सार्धं घनवत् as
clouds shower water मेघभिदा सह सासनं व्यधायीत् / as it on the same
seat with the mountain piercer, Indra न उपास्थित व्यधौ / he did not
worship आम्बकात् अन्य any god other than Indra the three eyed
निरास्थत् he put out यशांसि सर्वे इषुभृतां the glories of all archers or
kings व्यकारीत् 3rd sing Aor. कृत् or टी of कृ (th con) किरति
व्यहार किरति करोषति कीर्ष । व्यधायीत् the same of यज यति उवाच
वक्ष्यति व्यति । उवाचिष्ठ the same (atman because of the pre-
position उप) of आ (naturally) तिष्ठति व्यधात भक्षे व्यधति भिज ।
निरास्थत् the same of व्य (th con) व्यति व्यति व्यति व्यति ।

पुण्यो महाब्रह्मसमूहजुष्टः

सन्तर्पणो नाकसदां वरेण्यः

जज्वाल लोकस्थितये स राजा

यथाध्वरे वह्निरभिप्रणीतः ॥ ४ ॥

स पुण्यकीर्तिः शतमन्युकल्पो

महेन्द्रलोकप्रतिमां समृद्ध्या ।

अध्यास्त सर्वर्तुसुखामयोध्या-

सध्यासितां ब्रह्मभिरिद्वयोधैः ॥ ५ ॥

4th Verse — पुण्यो महाब्रह्मसमूहजुष्टः Pure, and attended by a multitude of great Brahmins सन्तर्पणो he was the delight नाकसदां of the dwellers of heaven, i e, gods वरेण्य and excellent स राजा king as he the king blessed, i e, was resplendent लोकस्थितये for the continuance of the world यथा अध्वरे as in the sacrificial ceremony वह्नि अभिप्रणीत the consecrated fire जज्वाल 3rd sing Keel सिद्ध or दी of जगत् जगत्ति जगत्सीत जगत्त जगत्ति जगत्ति ।

5th Verse — स पुण्यकीर्तिः He pure or unspotted in his reputation, शतमन्युकल्पो but little lower than the hundred-sacrificer, Indra अध्यास्त resided यथाध्या in Ayodhya महेन्द्रलोकप्रतिमां the very picture of Indra's world यथाध्या by means of its wealth सर्व ऋतुसुखं pleasant, in all seasons अध्यानिवा दिवस in ब्रह्मभि ररयोधैः by Brahmins of equal understanding अध्यास्त 3rd sing Imperf सार or दी अधि साध साधे अधिष्ट आनाधुमे अधिष्ठते अधिवि ।

निर्माणदक्षस्य समीहितेषु

सीमेव पद्मासनकौशलस्य ।

ऊर्ध्वस्फुरत्स्वर्गगभस्तिभिर्यो

स्थितावदस्येव पुरं मघोनः ॥ ६ ॥

सद्गतमुक्ताफलवज्रभाञ्जि

विचित्रधातूनि सकाननानि ।

स्त्रीभिर्युतान्यप्सरसामिवैध-

र्मैरोः शिरांसोव दृहाणि यस्यां ॥ ७ ॥

6th Verse — निर्माणदक्षस्य समीहितेषु *Of the efforts or works of the great adept in architecture, Vistakarma पद्मासनकौशलस्य whose skill was like that of the lotus-seated Brahmā सीमेव the utmost extreme, as it were वा जित्वा which Ayodhya remained अवयव्य एव पुरं मघोनः laughing as it were at the city of Indra ऊर्ध्वः . . . by means of the rays of its gems beaming upward एवं वदति वचनीन् मघाव वदित्विति वदित । मघाव (or मघवत) gen. sing of मघवद् Nom मघवान् मघवतो मघवानो &c.*

7th Verse — यस्यां *In which city (Ayodhya) दृहाणि are houses सद्गतमुक्ताफलवज्रभाञ्जि possessed of fine jewels, pearls and diamonds neut pl. agrees with दृहाणि । विचित्र धातूनि having various curious metals सकाननानि furnished with gardens, स्त्रीभिर्युतानि containing women अप्सरा एव यद्ये like multitudes of Apsaras in beauty भैरोः निर्दिष्टे like peaks of Mount Meru भाञ्जि neut. pl. of भाञ्ज from भञ्ज भञ्जति ।*

अन्तर्निविष्टोज्ज्वलरत्नभासो

गवाक्षजालैरभिनिष्पतन्त्यः ।

हिमाद्रिदृक्कादिव भान्ति यस्यां

गङ्गामुपातप्रतिमा गृहेभ्यः ॥ ८ ॥

धर्म्यासु कामार्थयशस्करीषु

मतासु लोकेऽधिगतासु कावे ।

विद्यासु विद्वानिव सोऽभिरेमे

पत्नीषु राजा तिष्ठपूतमासु ॥ ९ ॥

पुत्रीयता तेन वराङ्गणाभि-

रानायि विद्वान् क्रतुषु क्रियावान् ।

8th Verse.—यस्यां In which city अन्तर्निविष्ट उज्ज्वलरत्नभास the rays of brilliant jewels remaining within अभिनिष्पतन्त्य shooting out गवाक्षजालै through bull-eyed lattices गृहेभ्यः from the houses भान्ति shine गङ्गामुपातप्रतिमा as the very image of the fall of the waters of the Ganga हिमाद्रिदृक्कादिव from the heights of the mountain of snow (Himalaya) भान्ति from आ कादिव अभासीत रमो मासति यावत् ।

9th Verse.—रा राजा अभिरेमे He, the king, Dasaratha was specially attached रमोति विद्यया चतुर्मासु to three good wives अश्वेष्ट virtuous, कामार्थयशस्करीषु desirable and sources of wealth and reputation मतासु लोके honoured in the world अभिगतासु कावे married in the proper season, विद्यासु विद्वान् इव as a scholar is attached to various branches of learning अभि रते Perf 3rd sing. of रत रमते अरंभ रंभते रत ।

10th Verse.—पुत्रीयता तेन by him desiring a son दानायि was

विपक्लिमज्ञानगतिर्ममस्वी

मान्यो मुनिः स्वां पुरमृष्यशृङ्गः ॥ १० ॥

येद्विष्ट तं कारयितुं कृतात्मा

कृतुं नृपः पुत्रफलं मुनीन्द्रं ।

ज्ञाताशयस्तस्य ततोऽप्यतानीत्

स कर्मठः कर्म सुतानुबन्धि ॥ ११ ॥

कौशल्यायासावि सुखेन रामः

प्राक् केकयीतो भरतस्ततोऽभूत् ।

प्राप्तोऽष्ट शत्रुघ्नमुदारचेष्ट-

मेका सुमित्रा सह लक्ष्मणेन ॥ १४ ॥

ज्ञातः

स द्विजातीन् परमार्थविन्दा-

तुदेजयान् भूतगणाच्चवेधोत् ।

विद्वानुपानेष्ट च तान् स्वकाशे

यतिर्वशिष्ठो गुणिनां वरिष्ठः ॥ १५ ॥

14th Verse—कौशल्या First by Kausalya was Rama brought forth with ease केकयीता . . then of Kēkaya Dharata was begotten एका सुमित्रा Sumitra alone प्राप्तेऽष्ट brought forth twins शत्रुघ्न उदारचेष्ट Sairughna of great efforts च सह लक्ष्मणेन with Lakshmana. अष्टानि Pass Aor of कृ

15th Verse—विद्वान् यति वशिष्ठः The learned ascetic Vashishtha यतिनां वरिष्ठ excellent among subdued minded sages आर्षित द्विजातीन् honoured the Brahmins परमार्थविन्दान् who had obtained the summum bonum न्यवेधीन् discomfited उदेजयान् भूतगणान् the tremulous sprites उदानेष्ट च तान् स्वकाशे and also initiated them (the princes) in sacred rites in their proper season आर्षित Aor 3rd sing अर्थे अर्थसि आनर्थे अर्थिष्यति । वि अवेधीन् (or अवेधीन्) Aor 3rd sing मिथ सेवति विपथ सेव्यति सेविष्यति । उपानेष्ट नी नयति से अनेवीन् अनेष्ट विभाय निमो नम्यति ते वीतः ।

वेदोऽङ्गवांसैरखिलोऽध्यगायि

शस्त्राण्युपायंसत जित्वराणि ।

ते भिन्नवृत्तिन्यपि मानसानि

समं जनानां मुखिनोऽध्यवात्सीत् ॥ १६ ॥

ततोभ्यगाङ्गाधिसुतः क्षितीन्द्रं

रक्षोभिरभ्यादृतकर्मवृत्तिः ।

रामं वरीतुं परिरक्षणार्थं

राजार्जिइतं मधुपर्कपाणिः ॥ १७ ॥

16th Verse—*सर्वेण वदं चहवान्* The whole Veda with its collaterals *सैः अध्यगायि* was studied by them *सत्ताणि जित्वराणि उपायंसत* and conquering weapons were assumed *मुखिन् समं चहवात्सु* they highly accomplished it felt of the मानसानि भिन्न वृत्तीनि चरि in the thoughts, though of various propensities *जनानां* of the people *अध्यगायि* Pass Aor 3rd sing *अर्चि ईत* (see I. 28 supra) उपायंसत Pass Aor 3rd pl *यम वचति चरंतीत यवाम वचति* । *अध्यवात्सु* Aor 3rd pl *यम वचति उपयम वचति चरिन्* ।

17th Verse—*ततोऽभ्यगात् माधिसुतं विधीन्* Then went the son of Gādhī (Viśvamaitra) to the king *रक्षोभि* The performance of his ceremonies having been obstructed by Rakshases *रामं वरीतुं परिरक्षणार्थं* to ask for Rama for his protection *राजा* = The king with honey and curds as *हवि* honoured him *अभ्यगात्* Aor 3rd sing of *व* रति *अगात्* रयात् वचति । *वरीतुं* Infinitive of *व* रणेति or *वराति* *अवरीतुं* वरात् वरिष्यति वरीष्यति वत । *अजोऽवत्* Aor 3rd sing causal of *वरे* वरंति ।

येषीः पुनर्जन्मजयाय यत्त्वं

रूपाधिवोधाच्चरतच्च यत्ते ।

तत्त्वान्यबुद्धाः प्रतनूनि येन

ध्यानं नृपस्तच्छिष्यमित्यवादीत् ॥ १८ ॥

आख्यन्मुनिस्तस्य शिवं समाधे-

र्विघ्नन्ति रक्षांसि रूने क्रतूंश्च ।

तान् द्विपदोर्यनिराकरिष्यु-

स्तिणेदु रामः सह लक्षणेन ॥ १९ ॥

18th Verse—येषी पुनर्जन्मजयाय यत्त्वं *That which thou desiredst for the conquest of another birth (by transmigration) नृपादियेषाम् न्यहतम् च यत् which has ceased from the perception of form, smell and other sensations यन्मानि अबुद्धा प्रतनूनि येन by means of which thou hast comprehended subtle principles, सत्त्वं ध्यानं शिवं is that meditation of thine prospering यस्य इति अवादीत् thus the king spake. एषी Aor. 3rd sing हत नश्यति रेषीत् रक्ष रक्षयति रक्ष । न्यहतम् Aor. 3rd sing हत नश्यते न्यहतम् and नश्यति नश्यते नश्यति and नश्यते इति । अबुद्धाः Aor. 2nd sing बुध बुध्यते अवापि and अबुद्धा अबुधे भोजयते बुद्धाः । अवादीत् । Aor. 3rd sing वद वदति अवादीत् अवद वदयति उवाच ।*

19th Verse—आख्यन् मुनि *The Man said मयि निव समाधे It is well with that contemplative abstraction विघ्नानि रक्षांसि रूने क्रतूंश्च and the Rakshases are obstructing the ceremony as in the forest मानि तान् द्विपदोर्यनिराकरिष्यु सखदु राम ह्ये राम, competent for the overthrow of the enemy's power, destroy सह लक्षणेन with Lakshmana आ वचम् Aor. 3rd sing अ वचयति अथैव व्यावृति*

स शुश्रुवांस्तद्वचनं मुमोह

राजा सहिष्णुः सुतविप्रयोगं ।

अहंयुनाथ क्षितिपः शुभंयु

रूचे वचस्तापसकुञ्जरेण ॥ २० ॥

मया त्वमाप्याः शरणं भयेषु

वयं त्वयाप्याप्समहि धर्मवृद्धौ ।

क्षात्रं हिजत्वञ्च परस्परार्यं

शंकां कथा मा महिषु स्वसुनुं ॥ २१ ॥

तः । नि प्रीति प्रा. 3rd pl. वन (soo I. 2 supra) इत्येङ् Impera-
tuo 3rd sing. इह इति वतर्हीन वतर्ह तर्हिणति ।

20th Verse—स राजा सहिष्णुः सुतविप्रयोगं The king unable to
endure parting with sons शुश्रुवांस्तद्वचनं having heard his words
मुमोह fainted अथ अहंयुनाथ वापन कुञ्जरेण then by the proud great
ascetic क्षितिप शुभंयु the blessed king उचे वचः was addressed the
following speech शुश्रुवांस्तद्वचनं Part. part. (अथ) of शु शुश्रुवाति अपौषीत्
शरणं भयेषु । मुमोह Part. 3rd sing. मुह मुहति अमुहन् भोहिष्यति
भोहिष्यति मुह । उचे Pass. Perf 3rd sing of उच वक्ति उचोचत् उवाच
वक्ष्यति उच ।

21st Verse.—मया त्वमाप्याः शरणं भयेषु By me you are resorted to
as a Refuge in the midst of dangers वयं त्वयाप्याप्समहि धर्मवृद्धौ we
too are resorted to by you for the increase of righteousness चक्ष
हिजत्वञ्च परस्परार्यं the military and the priesthood are for each other's
benefits शंकां कथा मा do not make hesitations महिषु स्वसुनुं send your
son. आप्या Aor. Pass 2nd sing आप्य (in active voice) आप्येति
आप्य आप आप्यन्ति आप्य । आप्यन्ति Aor. Pass. 1st pl of the same.
कथा (Augment omitted because of मा) Aor. 2nd sing. क करोति

घानिष्यते तेन महान् विपश्यः

स्थायिष्यते येन रणे पुरस्तात्

मा मां महात्मन् परिभूरयोग्ये

न मद्बिधो न्यस्यति भारमग्रं ॥ २२ ॥

क्रुध्यन् कुलं धृष्यति विप्रवह्नि-

यास्यन् सुतस्तप्स्यति मां समन्धुं ।

इत्थं नृपः पूर्वमवालुलोचे

ततोऽनुजज्ञे गमनं सुतस्य ॥ २३ ॥

क्रुध्यते अकारणं अहम् अकार चक्षे करिष्यति ते । प्र हिणु Imp 2nd sing
वि विमोति अक्षेपीत निषाप वेप्यति ।

22nd Verse.—घानिष्यते तेन महान् विपश्यः *By him shall even the great enemy, Ravana, be destroyed* स्थायिष्यते येन रणे पुरस्तात् *by whom there shall be a standing forward in battle* मा मां महात्मन् परिभू *rebuffs (or insult) me not, O high minded king,* अयोग्ये न मद्बिधो न्यस्यति भारं *on an unfit person a man I he myself does not place an important burden* घानिष्यते (or विनिष्यते) Pass Fut 3rd sing of वभ (in active) वमि वत भूमि अदि अहन अहता अन्नन कषान वनियति वत । स्थायिष्यते Impersonal Fut 3rd sing स्था तिष्ठति अस्मात् भक्षो आस्यति । परि नू (Ang omitted for मा) भवति अभूत् भूव भविष्यति भूतः । न्यस्यति अम अम्यति आस्यन् आस्य अदिष्यति अस्त ।

23rd Verse —क्रुध्यन् कुलं धृष्यति विप्रवह्नि *The Brahmin fire (fiery Brahmin) being angry will burn up the family* यास्यन् सुत तप्स्यति मां यस्य *the son going away will afflict me, grieved* इत्थं नृप पूर्व आलुलोच *the king first deliberated in this manner* तत अनुजज्ञे गमनं सुतस्य *then ordered the going of his son* क्रुध्यन् prea part क्रुध क्रुध्यति अक्रुधत् अक्रुध आस्यति क्रुध । अस्म्यति Fut 3rd sing दृष्ट दृष्टि

आशीर्भिरभ्यर्च्य ततः क्षितोन्द्रं

प्रोतः प्रतस्थे मुनिराश्रमाय ।

तं पृष्ठतः प्रष्टमियाय नम्रो

हिंसेषु दीप्रास्त्रधरः कुमारः ॥ २४ ॥

प्रयास्यतः पुण्यवनाय जिष्णो

रामस्य रोचिष्णुमुखस्य धृष्णुः ।

चैमातुरः क्षत्त्रजितास्त्रशस्त्रः

सध्वजः रतः श्रेयसि लक्ष्मणोऽभूत् ॥ २५ ॥

अशीर्षीत ददात दत्तः । गुण्यति Int 3rd sing सव तपनि चतासुत सताप
तव । वासुसेवे Perf 3rd sing सोच सोचने चटोचिष्ट जुसेवे सोचिष्यते ।
एन जसे Perf 3rd sing या जानानि चतासीत् जसे प्रत्यति यात ।

२४th Verse—आशीर्भं अभ्यर्च्य ततः क्षितोन्द्रं *Having then greeted
the king with benedictions श्रीम प्रवसा मुनि वापराच the Muni being
pleased departed for the hermitage त इदम् प्रष्ट दवाय दत्तः कुमारः
him proceeding in front followed prince Rama behind एव हिंसेषु
दीप्रास्त्रधरः pliable and holding brilliant weapons an against the
enemy* अभि अर्थ (see चार्चिन् I III supra) प तप्ते Perf 3rd sing.
of क्षः (See I 22) दवाय Perf 3rd sing इ इति चगत पचति इत ।

25th Verse—जिष्णः क्षय रामस्य रोचिष्णुमुखस्य *Of him the conquer-
ing Rama with face shining प्रयास्यतः पुण्यवनाय about to proceed to
the holy forest ह्यु लक्ष्मणः the bold Lakshmana चैमातुरः having three
mothers क्षत्त्रजितास्त्रशस्त्रः an adept in all manner of conquering
weapons ध्वजः चभूत् became companion रतः चर्षसि devoted to his
welfare प्र वासतः Put part gen sing या याति चतासीत् एवै यास्यति
यातः । सध्वजः from एव चव, चव being turned into चवि ।*

निशातुपारै नयनाम्बुकल्पैः

पद्मान्तपद्मांगसदृच्छविन्दुः ।

उपाहरोदेव नदत्यतङ्गः

कुमुदतीं तीरतरुर्दिनादौ ॥ ४ ॥

वनानि तोयानि च नेत्रकल्पैः

पुष्पैः सरोजैश्च निखोनभृङ्गैः ।

परस्परां विस्मयवन्ति लक्ष्मी-

मालोकयाश्चकुरिवादरेख ॥ ५ ॥

प्रभातवाताहतिकस्मिताकृतिः

कुमुदतीरेषुपिशङ्गविग्रहं ।

4th Verse — तीरतरु The riparian tree पद्मान्तपटि पद्मान्त दृच्छविन्दुः shedding clear drops from the extremities of leaves निशातुपारै नयनाम्बुकल्पैः by means of the night dew almost like tears नदत्यतङ्गः with birds chirping on it उपाहरोद एव कुमुदतीं was weeping as it were over the Kumud दिनदौ in the morning उपाहरोद एव वा वरोद per! 3rd stag at ३६ See I 26

5th Verse — वनानि तोयानि च The forests and the waters पुष्पैः सरोजैश्च निखोनभृङ्गैः by means of flowers and lotuses containing black bees नेत्रकल्पैः almost like eyes विस्मयवन्ति wondering परस्परां लक्ष्मीं विमोक्षयाश्चकुरः looked at each other's beauty आदरेख एव as if with mutual esteem विस्मयवन्ति neuter pl of विस्मयमान

6th Verse — वृष्टिनी The collection of lotuses प्रमान . shaken by the stroke of the morning breeze निराश कुपिता एव reputed as if in anger अह कुमुदतीरेषुपिशङ्गविग्रहं the black bee whose body looked

निरास धृङ्गं कुपितेव पद्मिनी

न मानिनीशं सहतेऽन्यसङ्गमं ॥ ६ ॥

दत्तावधानं मधुलेहिगीतौ

प्रशान्तचेष्टं हरिणं जिघांसुः ।

आकर्णयन्नुत्सुकहंसनादान्

लक्ष्ये समाधिं न दधे मृगावित् ॥ ७ ॥

गिरेर्नितम्बे मरुता विभिन्नं

तोयावशेषेण हिमाभममं ।

सरिन्मुखाभ्युच्चयमादधानं

शैलाधिपस्यानुचकार लक्ष्मीं ॥ ८ ॥

tawny with the dust of the Kumud lily मानिनी रंश चक्षुःशून्यं न चरते a sensitive lady does not tolerate a lord associating with another. नि चास perf. 3rd sing of चस्यति See I 3 supra चरते present 3rd mgg सह चरतिरु सेहे सदित्यते सेहा ।

7th Verse—यगवित् जिघांसुः The hunter being desirous of killing हरिण प्रशान्तचेष्ट the deer, motionless, दत्तावधानं मधुलेहिगीतौ with his attention devoted to the songs of bees आकर्णयन् intent on hearing उत्सुकहंसनादान् the notes of merry swans लक्ष्ये समाधिं न दधे could not hold or fix his aim at his object जिघांसु verbal desiderative of चन् । दधे perf 3rd sing of धा । यगवित् from यग + ष्य- final vowel of the object lengthened

8th Verse—गिरे-नितम्बे On the side of the mountain चक्षे the clouds मरुता विभिन्नं dispersed by the wind तोयावशेषेण हिमाभं by the remains of waters looking snow white सरित् causing an augmentation in

गर्जनं हरिः साम्भसि प्रैलकुञ्जे

प्रतिध्वनीनात्मकताविशम्य ।

क्रमं वबन्ध क्रमितुं सकोपः

प्रतर्कयन्नन्यमृगेन्द्रनादान् ॥ ६ ॥

अद्वयताम्भांसि नवेत्यलानि-

• कृतानि चाश्रोपत यदपदानां ।

श्याघ्रायि वान् गन्धवहः सुगन्ध-

स्तोत्रारविन्दव्यतिषद्गवांश्च ॥ १० ॥

the virtues of the rivers देवाधिवास समुत्पन्न भवति imitated the beauty of the lord of mountains, the Himalayā

8th Verse — भजन हरि चानमि नैसकुच्छे The lion roaring in the
 solitary mountain bowers प्रतिध्वनीन आवाहयतान विधम्य having heard the
 echo caused by himself उन्माद being in a rage जल वधम्य put himself in
 the attitude तमिषु for an assault विवर्धयन् अव्ययमन्त्रमादान् thinking
 it was a song of another lion तमिषु चम्यति तु जलतुल्यतमानुहूलमरीरक्षिण
 वधम्य अकारतय्य Bharata Mallika नि मल्ल मल्ल भवत्येति अग्रमल्ल भवान्
 तमिष्यात् मल्लः । वधम्य per 3rd sing वज्र भवति अनागततीत भवत्येति ।
 तमिषु Inf from जल जलमयि जात्यति अक्राम अक्रमीत् तमिष्यति क क ।

10th Verse — अहयत आमाणि मय सद्यन्वाणि Waters were seen with
new lot ses इतिनि च अहयत सटपदानां hummings also were heard of
black bees वान ब्रजवह च सुगन्ध and the breeze blowing sweet अरिन्द
अतिवहवाम् आमाणि in contact with the lotus was smell सेन by his
Rama अहयत Pass Aor 3rd pl of हव । अहयत the same part of ह ।
आमाणि Pass Aor 3rd sing of मा । वान present part of वा वानि
अवाप्ति हवौ वाप्यनि वाप । अरिन्दअतिवहवाम् nom sing from
अरिन्दअतिवहवत ।

लतानुपातं कुसुमान्यग्रहात्

स नद्यवस्कन्दमुपासृजच्च ।

कुतूहलाच्चारुशिलोपवेशं

काकुत्स्थ ईपत्समयमान आस्त ॥ ११ ॥

तिग्मांशुरश्मिच्छुरितान्यदूरात्

प्राञ्चि प्रभाते सलिलान्यपश्यत् ।

गभस्तिधाराभिरिव द्रुतानि

तेजांसि भानोर्भुवि संधृतानि ॥ १२ ॥

11th Verse — काकुत्स्थः The son of Kakutsha Rāma लतानुपातं
Bending creepers च कुसुमानि अग्रहात् he took the flowers नदी अवस्कन्द
उपासृजच्च and dipping in rivers he bathed कुतूहलात् by way of
amusement चाच शिलोपवेशं आस्त and sat reposing on fine slabs of
stone ईपत् समयमान smiling अग्रहात् Impf 3rd sing of पच यजति
अपश्यत् कपाच्च पदीयति गृहीत । उपामृजत् Impf 3rd sing of सुज
यजति असृजति अस्त्रार्थेन अस्त्राहत पश्यत् भूयति स्याति स्युः । अपश्यत्
Pres 1st of सि अपश्यति सिध्यति सध्यते मित्रः । आस्त Impf 3rd sing
अ च आस्त आसिष्ट आसृजते आसिष्यते आसिष्यति ।

12th Verse — प्रभाते अपश्यत् He saw : : the dawn of अदूरान् not
far off प्राञ्चि सलिलानि the scuders : : the east तिग्मांश्च रश्मि च्छुरितानि
tinged with the beams of the sun तज्जिह्व भानाः the rays of the sun
भुवि संधृतानि being collected on the earth गभस्तिधाराभि इव द्रुतानि
collected and were by showers of lustre प्राञ्चि verbal root १ from
प्र पच । द्रुतानि past pass part nouter pl from द्रु द्रवति अद्रुवत
द्रुमान् प्राञ्चि इतः ।

दिग्वापिनीलोच्चनलोभनीया-

मृजान्वयाः स्नेहमिव स्रवन्तीः ।

कृज्जायताः शस्यविशेषपंक्ती-

स्तुतोप पश्यन् विदृष्टान्तरक्षाः ॥ १३ ॥

वियोगदुःखानुभवानभिज्ञैः

काले कृपांशं विहितं ददद्भिः ।

आहार्यशोभारहितैरसाद्यै-

रैश्चिष्ट पुंभिः प्रचितान् स गोष्ठान् ॥ १४ ॥

13th Verse — कृष्ण विजयवह्नी पश्यन् तुतोप *Seeing the roses of divers
corals he was pleased* दिग्वापिनी *extends* १) on all sides लोचनलोभनीया
cooing to the eye मृजान्वयाः *clean in their surroundings* कृज्जायताः
distilling as it were gloss कृज्जायता in straight and
long lines विदृष्टान्तरक्षा *without grass or weeds intervening* कृज्जायता
pres part. fem accus pl from कृज्जायते कृज्जायत कृज्जायते कृज्जायते । तुतोप
perf 3rd sing तुत तुज्जायते कृज्जायते कृज्जायते तुत ।

14th Verse — रेचिष्ट स गोष्ठान् *He saw the cattle fields* पुंभिः प्रचितान्
filled with men वियोगदुःखानुभवानभिज्ञैः *conscious of the pain of
separation from relatives and friends* काले कृपांशं विहितं ददद्भिः
paying in season the king's portion or land rent आहार्यशोभारहितैः
destitute of artificial decorations असाद्यै *without deceit or guile*
रेचिष्ट Aor 3rd sing रेच रेचते रेचते रेचते रेचते । ददद्भिः pres part
Instr pl of दा ददामि । प्र प्रचितान् from प्र प्रचिनोति प्रचिरीति प्रचिरीति
प्रचिरीति प्रचिरीति प्रचिरीति ।

स्त्रीभूषणं चेद्वितमप्रगल्भं -

चारुण्यवकाण्यपि वीक्षितानि ।

अजुंश्च विश्वासहतः स्वभावान्

गोपाङ्गनानां मुमुदे विलोक्य ॥ १५ ॥

विहृत्तपार्श्वं रुचिराङ्गहारं

समुद्बद्घञ्चारुनितम्बरम्यं ।

आमन्द्रमन्यध्वनिदत्ततालं

गोपाङ्गनानृत्यमनन्दयत्तं ॥ १६ ॥

विचित्रमुच्चैः खवमानमारात्

कुतूहलं चक्षुः ततान तस्य ।

15th Verse—मुमुदे विलोक्य *He was delighted on seeing* स्त्रीभूषणं *the real female ornament of the cowherdesses* चेद्वितमप्रगल्भं *that is to say their modest motions* चारुणि चञ्काणि अपि वीक्षितानि *their handsome looks though without crooked glances* अजुंश्च *विश्वासहतः* *their dispositions, straight forward and creating confidence* मुमुदे 3rd sing perf of मुद् भादत् अभाविष्ट भादिष्यत् ।

16th Verse—गोपाङ्गना वृत्तं अनन्दयत्तं *The dance of the cowherdesses (i. e. the motions of their limbs in churning milk)* विहृत्तपार्श्वं *the turning of their sides* रुचिराङ्गहारं *the handsome motions of their bodies* आमन्द्रमन्यध्वनिदत्ततालं *keeping time to the gentle sounds of the churning,* अनन्दयत् *causal imp* 3rd sing अन्द अन्दति अमन्वीत अमन्द मन्दिष्यति मन्दिता ।

17th Verse—वक्षुः खदमक यमलं *The timid herd of deer* विचित्रवर्णं *in colour,* उच्चैः खवमानं *taking high leaps* नारात् *near him* केवायवापातवराधमाय *the very beauty of the forest or the dispersion*

मेघात् धोपात्तवनोपशोभं

कदम्बकं वातमजं मृगाणां ॥ १७ ॥

सितारविन्दप्रचयेषु लीनाः

संसक्तफेणेषु च सैकतेषु ।

कुन्दावदाताः कलहंसमासाः

प्रतीयिरे श्रोत्रसुखैर्निनादैः ॥ १८ ॥

न तज्जलं यन्न सुचारुपङ्कजं

न पङ्कजं तद्यदलीनपटपदं ।

न पटपदोऽसौ न जुगुञ्ज यः कलं

न गुञ्जितं तन्न जहार यन्मनः ॥ १९ ॥

of clouds वातमज following the wind in motion कुदूचल नमान तस्य raised his curiosity

[18th Verse—कलहंसमासाः Rows of melodious swans कुन्दावदाता white like the kund flower विनारविन्दप्रचयेषु लीनाः lurking in collections of white lotuses संसक्तफेणेषु च सैकतेषु and on sand banks with foams (of waves) sticking to them प्रतीयिरे were recognized श्रोत्रसुखैर्निनादैः by their sounds pleasing to the ear प्रतीयिरे pass perf 3rd pl of र वति ।

19th Verse—न तज्जलं यत् न सुचारु पङ्कजं There was no water in which there was no beautiful lotus न पङ्कजं तद्यदलीन पटपद nor any lotus to which black bees were not sticking न पटपदं यदोऽसौ nor was that a black bee न जुगुञ्ज यः कलं which did not hum sweetly न गुञ्जितं तन्न न जहार यत् मन nor was there a humming which did not captivate the mind जुगुञ्ज perf 3rd sing गुञ्ज गुञ्जति अगुञ्जीत जुगुञ्ज गुञ्जयति । जहार the same of ह वरति ते अहार्जित अहत अहार अजे वरिष्यति-भे हव ।

तं यायजूकाः सह भिक्षुमुखै-

स्तपःकृशाः शान्त्युदकुम्भास्ताः ।

यायावराः पुष्पफलेन चान्ते

प्राप्तुं रक्ष्यां जगदर्चनीयं ॥ २० ॥

विद्यामयैर्न विजयां जयां च

रद्योगं सिद्धमविद्यात्मा ।

अथापिपङ्गाधिसुतो यथाव-

न्निघातयिष्यन् युधि यातुधानान् ॥ २१ ॥

20th Verse.—यायजूका The constant celebrant priests सह भिक्षुमुखै with the chief mendicants सह सन्ना embraced by ascetics गणित-
रक्षुभला having pots of holy water and यायावरा पुष्पफलेन चान्ते
चान्ते and others, pilgrims with flowers and fruits प्राप्तुं रक्ष्यां
जगदर्चनीयं तं themselves adorable a lorded him the adored of the
world प्राप्तुं perf 3rd pl. of चक्षे चक्षन्ति चक्षीन् चक्षन् चक्षिष्यति ।
यायजूका and यायावरा are frequentative verbals of यज्ज and या

21st Verse.—अविद्युः अविद्यात्मा The son of Gadde himself un-
perturbed in mind, निघातयिष्यन् युधि यातुधानान् with a view to get the
holders of Yatu (Rakshasas) slaughtered in battle यथावत् अधादिपुन
रन् made him (Rama) study according to rule विद्यां विजयां जयां च
the science of conquest and victory रद्योगं सिद्धं capable of over-
throwing the Rakshasas, चक्षविपुल causal. Aor 3rd sing. of
चक्षीन् निघातयिष्यन् Put part causal of यज्ज । The Yāto-dhānas
are considered synonymous with Rakshasas—but as it is a com-
pound I have rendered it literally. "Yatu" appears to have
been the name of a non-Arian tribe or country near the Caspian
who indulged in horse flesh Norris's Assyrian Dictionary,
p. 491. The Aram Histories, p. 71

आयोधने स्यायुकमस्त्रजात-
ममोघमभ्यर्णमहाहवाय ।

ददौ वधाय ह्यखदाचराणां

तस्मै मुनिः श्रेयसि जागरूकः ॥ २२ ॥

तं विप्रदर्शं हतघातयत्वा

यान्तं वने रात्रिचरी दुर्ढीके ।

जिघांसुवेदं धृतभासुरास्त्र-

स्तां ताडकास्यां निजघान रामः ॥ २३ ॥

अथासुलोके हुतधूमकेतु-

शिखाञ्जनस्निग्धसमृद्धशार्ख ।

22nd Verse — मुनिः श्रेयसि जागरूकः *The Mani wide-awake for good चरदाचराणां वधाय for the destruction of Rakshases तस्मै वधाय महाहवाय ददौ gave him Rama with whom a battle was impending वधजातं a set of weapons ह्यायुधं चापेक्षते capable of standing a battle अघेन and unfailing*

23rd Verse — रात्रिचरी *The night ranger (i. e. the female Rakshas) विप्रदर्शं हतघातयन्त on seeing the priests having diligently made preparations for killing them तं यान्तं धृतं दुर्ढीके encountered him Rama going to the forest राम Rama too जिघांसु वेदं धृतभासुरास्त्र on perceiving her to be intending slaughter having taken hold of shining weapons तं ताडकास्यां निजघान killed her Tadaka's name, विप्रदर्शं and जिघांसुवेदं are examples of वृत्त (Panini) चरम् Vopadeha) निजघान्तं 3rd sing. perf. of धन See I*

24th Verse — दध चाक्षुर्लभे तपोवनं *Then he saw the grove of*

तपोवनं प्राध्ययनाभिभूत-

समुच्चरच्चारुपतचिसिञ्जं ॥ २४ ॥

शुद्रान्नजष्टुर्हरिणान्मृगेन्द्रा ,

विशञ्चसे पश्चिगणैः समन्तात् ।

ननम्यमानाः फलदित्सयेव

चकाशिरे तत्र सता विलोला ॥ २५ ॥ ।

अपूपुजन्विष्टरपाद्यमात्यै-

रातिथ्यनिष्णा वनवासिमुख्याः ।

asceticism उत्तममन्त्रेण . whose flourishing branches were rich and glossy with the collyrium of the flame of sacrificial fire प्राध्ययनाभिभूत . and where the loud and agreeable chirping of birds was drowned in Vedic recitations कालुलोके 3rd sing perf of लोह लोके अलोकिह लोके लोकिधमे लोकिन ।

✓ 25th Verse — शुद्रान्न जष्टु हरिणान् मृगेन्द्रा Lions did not eat up (or hurt) small deer विशञ्चसे पश्चिगणैः समन्तात् birds were confident on all sides चकाशिरे तत्र सता विलोला creepers there appeared waving ननम्यमाना फलदित्सयेव constantly inclining as if from a desire of presenting fruits जष्टु Pref 3rd sing of जष्टु यमि अष्टम भाद जघाव अत्यति । विष्टयभि Impersonal perf of अष्ट यमिनि । चकाशिरे perf 3rd pl काम काशते or काशत चकाशित चकारे कामिष्यते कामिन ।

✓ 26th Verse — रातिथ्यनिष्णा वनवासिमुख्या The chief eremites eminently given to hospitality अपूपुजन विष्टरपाद्यमात्यै honoured the princes with seats, foot bath waters and garlands नो विनि-पालपुत्रे they the two princes प्रत्यक्षीष्टा accepted आननादिमधुपर्कमिषं

प्रत्यग्रहीष्टां मधुपर्कमिश्रं

तावासनादि क्षितिपासपुत्रौ ॥ २६ ॥

दैत्याभिभूतस्य युवामवोढं

मग्नस्य दोर्भिर्भुवनस्य भारं ।

इवीपि संप्रत्यपि रक्षतं तौ

तपोधनैरित्यमभाषिपातां ॥ २७ ॥

तान् प्रत्यवादीदथ राघवोऽपि

यथेक्षितं प्रस्तुत कर्म धर्म्यम् ।

तपो मरुद्भिर्भवतां शराग्निः

संधुक्ष्यतां नाऽरिसमिन्धनेषु ॥ २८ ॥

seals and other things with curds and honey कृण्वुजन Aor 3rd pl of पूज 10th Cooj पूजयति । प्रति-अग्रहीष्टा Aor 3rd dual of ग्रह

27th Verse — युवौ अवाढ You two bore दोषि by your arms भारं the burden दैत्याभिभूतस्य मग्नस्य भुवनस्य of the sunken world overthrown by the Daityas इवीपि अपि रक्षति रक्षत and now protect our oblations too तौ इत्य अभाषिपातां तपोधने those two princes were thus addressed by the great ascetics अवोढ Aor 2nd dual of वच वहति ने अवाचीत अवाढ (2nd dual parasmai अवाढ) उवाढ उवर्ध्ववत्यति ते उव । रक्षत Imp 2nd dual of रक्ष रक्षति अरक्षीत ररक्ष रविष्यति रवित । अभाषिपातां Passive Aor 2nd Dual of भाष भाषते अभाषिष्ट अभाषे भाषिष्यते ।

28th Verse — तान् प्रत्यवादीत अथ राघव अपि To them Rama too spoke in turn यथा रंक्षित प्रस्तुत कर्म धर्म्य commence the righteous ceremony as desired by you तथा मरुद्भिर्भवतां by means of the wind of

अधियचापः स्थिरबाहुमुष्टि-

रुदश्चिताक्षोऽश्चितदक्षिबोहः ।

तान् लक्षणः संनतवामजहो

जघान शुद्धेपुरमन्दकर्पो ॥ ३१ ॥

गाधेयदिष्टं विरसं रसन्तं

रामोऽपि मायाचणमस्त्रचुम्बुः ।

स्यात्तु रणे सोरमुखो जगाद

मारीचमुच्चैर्बचनं महार्थं ॥ ३२ ॥

शुद्धेयहासैः with broad brown eyes आदेहेतु इव चन्द्रे as if by rain
clouds चपाटैः चपा + चट चरति चासीत् चाव चटिष्यति । चामरे perf
3rd sing of चम चमुने चासिह or चाव चमिष्यते or चपाते चह । चन्द्रे,
from चप and हा ।

31st Verse — लक्षणः तान् जघान Lakshmana killed them अधियचापः
having his bow strong स्थिरबाहुमुष्टि the fist of his arm being
fixed रुदश्चिताक्षः his eyes looking upward अश्चितदक्षिणा 1/2
right thigh drawn in चनतवामजहो the left leg bent forward चन्द्रे
his arrow being poised, a sharp चमन्दकर्पो himself being no
slow or dull drawer of the bow

32nd Verse — राम अपि Rama too चमचुम्बु well reputed in arms
चेरन्तु with a smiling face मारीच उच्चैः जगाद loudly addressed to
Maricha मायाचणं famous for deceit गाधेयदिष्टं spoken of by the son
of Gadhi (Vishāmitra) विरसं रसन्तं banding harshly स्यात् रणे and
slaying in battle चमचं चपाचं the following speech of high import
जगाद governs two accusatives here चमचं the speech spoken and
मारीच the person addressed.

आत्मभरित्वं पिशितैर्नराणां

फलेग्रहीन् हंसि वनस्पतीनां ।

श्रीवस्तिकत्वं विभवा न येषां

व्रजन्ति तेषां दयसे न कस्मात् ॥ ३३ ॥

अग्नौ द्विजान् देवयजोन्निहन्तः

कुर्मः पुरं प्रेतनराधिवासं ।

धर्मो ह्ययं दाशरथे निजो नो

नैवाध्यकारिष्महि वेदवृत्ते ॥ ३४ ॥

33rd Verse—आत्मभरि त्वं पिशितैर्नराणां Thou that fillest thyself with the flesh of men फलेग्रहीन् हंसि वनस्पतीनां and killest those who accept fruits from forest trees for their subsistence येषां विभवा whose substances श्रीवस्तिकत्वं व्रजन्ति never get to the marrow, living from hand to mouth तेषां दयसे न कस्मात् why dost thou not spare them, अग्नि 2nd sing pres of अग्नि वनि । द्विजान्, अ tomorrow—द्विजान् that which comes to pass on the morrow व्रजन्ति 3rd pl of व्रज व्रजन्ति अग्नीनां व्रजन्ति व्रजिष्यति । दयसे 2nd sing pres of दे दयसे यदिह दियसे दास्यते ।

34th Verse—अग्नौ द्विजान् We eat up Brahmins हवन्तान् निहन्तः we kill the worshippers of gods कुर्मः पुरं प्रेतनराधिवासं we make for ourselves the residences of dead men धर्मो हि यः दाशरथे निजो नो for, O son of Dasaratha, this is our natural duty नैव अध्यकारिष्महि वेदवृत्ते nor have been made entitled to the Vedic rule of life अग्नि pres 1st pl of अग्नि अग्नि Imp 2nd sing अग्नि Imp 1 वादन् अदयन् वाद जयन् अदयति । निहन्तः 1st pl pres. of अग्नि वनि । कुर्मः pres 1st pl of क वरति कुर्मः अकार्षन् अकार्षन् अकार्षन् अकार्षन् । अग्नि अकार्षन् अकार्षन् अकार्षन् 1st pl. of क ।

धर्मोऽस्ति सत्यं तव राक्षसाय

सन्धो व्यतिस्ते तु ममापि धर्मः ।

ब्रह्मद्विपस्ते प्रणिहन्मि येन

राजन्धृहृत्तिर्धृतकामुकेषुः ॥ ३५ ॥

इत्थं प्रवादं युधि संप्रहारं

प्रचक्रतु राम निशाविहारौ ।

तृणाय मत्वा रघुनन्दनोऽथ

बाणेन रक्षः प्रधनान्निरास्यत् ॥ ३६ ॥

35th Verse — धर्मं कश्चि सत्यं तव राक्षस धर्मं O Rakshas, this is indeed thy duty or office कस्य व्यतिस्ते तु मम अपि धर्मः but there exists another office too which is mine येन प्रणिहन्मि ते ब्रह्मद्विप by virtue of which I kill thee, the foe of Brahmans or sacrificial ceremonies राजन्धृहृत्ति धृतकामुकेषु my position being that of a Kshatriya holding bow and arrow निश्विक्ते 3rd sang Atman of यत्र कश्चि स सन्नि Imp 2nd sang रघु Impf चासीत् । प्रणिहन्मि pres 1st sang of यत्र सन्नि

36th Verse — रामनिशाविहारौ Rama and the night stalker एवं चक्रतु thus made प्रवादं युधि संप्रहारं argumentation and contention, in battle रघुनन्दनं कस्य then the son of Raghu तृणाय मत्वा thinking (i.e. dealing with) him as a piece of straw बाणेन एव प्रधनान् निरास्यत् cast the Rakshas out of the battle field by means of one arrow निरास्यत् Apr 3rd sang of यत्र चक्रति See L 3

जग्मुः प्रसादं दिजमानसानि

दैवंपुष्पा पुष्पचयं बभूव ।

निर्व्याजमिज्या वष्टते वचश्च

भूयो बभाषे मुनिना कुमारः ॥ ३७ ॥

महीय्यमाना भवतातिमार्गं

सुराध्वरे घस्मरजित्वरेण ।

दिवोऽपि वज्रायुधभूषणाया

झिणीयते वीरवती न भूमिः ॥ ३८ ॥

१७११ Verse — जग्मुः प्रसादं दिज मानसानि *The Deakm n man is obtained gratification दैवंपुष्पा पुष्पचयं बभूव the sky became a shower of flowers निर्व्याजं इज्या वष्टते the sacrificial ceremony remained undisturbed वचश्च भूयो बभाषे मुनिना कुमारः and the prince was again addressed a speech by the Munis जग्मुः Perf 3rd pl of जग्मन् जग्मुः अत्राप्तं दैवमिति जगः । वष्टेति verbal form. from वष्ट वष्टेति वष्टव्यं वष्टेति वष्टेति वष्टः । वष्टते Perf 3rd sing of वष्ट वष्टन् वष्टन्ति वष्टन्ति वष्टन्ति । वभाषे 3rd sing pass Perf. of वभाष वभाषते वभाषित वभाषिते भाषितः ।*

३८th Verse — भवता सुराध्वरे वष्टते निमोघे *By means of you, the conqueror of man-eaters (Rakshasas) at the divine sacrifices भूमिं वीरवती the earth being possessed of a hero वतिनाम वरीयमाना and therefore highly honoured in the universe दिवं अवि न झिणीयते is not alarmed even before heaven वज्रायुधभूषणाया which has the hundredfold-armed (Indra) for its ornament झिणीयते 3rd sing Nominal verb from झी ।*

बलि बन्धने जन्मधि ममन्धे ।

जल्लभृतं दैत्यवर्णं विजिग्य ।

कम्पान्तदुःखा वसुधा तपोहे

येनियो भारोऽतिगुरुर्न तस्य ॥ ३८ ॥

इति घृषाणो मधुरं हितम्

तमाश्रिदमौघिनयश्चमूमि ।

रामं मुनिः प्रीतमना मरुतान्ते

यगांसि राज्ञां निजएष्टयिष्यन् ॥ ३९ ॥

इतः स्म मित्रावरुणौ किमेता ।

किमश्विनौ सोमरसं पिपासू ।

जनं समस्तं जनकाश्रमस्थं

रूपेण तावौजिहतां वृसिंहौ ॥ ४१ ॥

अजिग्रहत्तं जनको धनुस्तत्

येनाहिं दद्वैत्यपुरं पिनाकी ।

जिज्ञासमानो बलमस्य बाह्वो-

र्हसन्नभाङ्क्षीद्रघुनन्दनस्तत् ॥ ४२ ॥

आजिग्रहत्तं causal Aor Urdlung of अज्ज् अजने आहिं दद्वैत्यपुरं अहिं दद्वैत्यपुरं ।
जिज्ञासमानं causal part of desiderative of अज्ज् अजने जिज्ञासमानं
causal thereof जिज्ञासमानं ।

41st Verse—इतः स्म मित्रावरुणौ किमेता *Are Mitra and Varuna come latter कि अश्विनौ or are they the Asvins* सोमरसं पिपासू *come here desirous of drinking the juice of the Soma* इति तौ वृसिंहौ रूपेण *those two great persons by means of their beauty set this on speculation जन समस्तं जनकाश्रमस्थं all people in the hermitage of Janaka* एतं लुक् expletive एतौ or एता एतौ past part. dual of हृत् । पिपासू dual—desider. verbal of अज्ज् to drink—विभक्ति अघात् एषोऽप्यप्यति । आजिग्रहत्तं causal Aor dual of अज्ज् to speculate on अजने आहिं दद्वैत्यपुरं अहिं दद्वैत्यपुरं ।

42nd Verse—अजिग्रहत्तं न जनको धनुस्तत् *Janaka made him (Rama) take up that bow* येनाहिं दद्वैत्यपुरं *by which the mortal a holder (Siva) had afflicted the town of the Dakshas* जिज्ञासमानो बलं बलं बाह्वो *desirous of a certaining the strength of his arms* एतन् बलादीन् एतन् नन्दनं *the son of Lajhu laughing smashed it*

शतः स्यात् मिषावरुणौ किमेता ।

किमश्विनौ सोमरसं पिपासू ।

जनं समस्तं जनकाग्रमस्थं

रूपेण तावैजिह्वां नृसिंहौ ॥ ४१ ॥

अजिग्रहत्तं जनको धनुस्तत्

येनाहिं ददौत्यपुरं पिनाको ।

जिज्ञासमानो बभ्रमस्य पादौ-

हंसद्वभाङ्घ्रौऽपुनन्दनस्तत् ॥ ४२ ॥

ततो नदीष्वान् पथिकान् गिरिजा-

नाट्टायकान् भूमिपतेरयोध्यां ।

दित्सुः सुतां योधहरैस्तुरङ्गै-

र्धसर्जयन्मैथिलमर्त्यमुख्यः ॥ ४३ ॥

क्षिप्रं ततोऽध्वन्यतुरङ्गवाधी

यविष्ठवद् दृढतमोऽपि राजा ।

आख्यायकेभ्यः श्रुतस्त्वनुवृत्ति-

रत्नानयानो मिथिलामगच्छत् ॥ ४४ ॥

अजिपदव Aor causal 3rd sing of पर प्रवर्तति । चार्दिदत् Aor causal 3rd sing. of चरे चरति चारीत चारदं चरिष्यति । निष्ठापनान् pres part Desider of स्था । चनन pres part of चन चनति चननीते जहास चसिचति । चनाहीत Aor 3rd sing of भज भजति बभ्रु सस्यति भज् ।

43rd Verse—ततः मेचिसनत्सेनश्च Then the chief of the men of Mithila दित्सुः सुतां desirous of giving away his daughter अर्धसर्जयन् योधहरैः तुरङ्गैः sent forth by means of horses capable of making conquests in battle अयोध्यां to Ayodhya आट्टायकान् भूमिपतेः messengers for entering the King Dasaratha नदीष्वान् competent for dips in rivers, 1 e crossing rivers पथिकान् conversant with the road on the plains गिरिजान् and knowing mountain passes and roads

44th Verse—ततः राजा Then the King Dasaratha आख्यायकेभ्यः श्रुतस्त्वनुवृत्ति having through news tellers heard of his son's affairs क्षिप्रं मिथिला अगच्छत् quickly went to Mithila अध्वन्यतुरङ्गवाधी ruling on horses good for roads यविष्ठवत् दृढतमः अपि himself being like a young man though very old अयानवान् having horses indefatigable in travelling

वृन्दिष्ठमार्चीदसुधाधिपानां

तं प्रेष्ठमेतं गुरुवद्भरिष्ठं ।

सहस्राहान्तं सुकृताधिवासं

वृन्दिष्ठकीर्तिं यशसा वरिष्ठं ॥ ४५ ॥

त्रिवर्गपारीणमसौ भवन्त-

मध्यासयन्नासनमेकमिन्द्रः ।

विवेकदृशत्वमगात् सुराणां

तं मैथिलो वाक्यमिदं बभाषे ॥ ४६ ॥

हिरण्ययोः सासल्लतेव जङ्गमा

च्युता दिवः स्यात्सुरिवाचिरग्रभा ।

45th Verse—वृन्दिष्ठकीर्तिं Janaka of wide spread reputation सरस equal to his guest Dasaratha मार्चीत स honoured him, १ ॥ received with honour एतं वृन्दिष्ठं गुरुवाधिवान् this most distinguished of kings प्रेष्ठ most amiable गुरुवत् वरिष्ठ most exalted like a peer for सहास्र noble सुकृताधिवास the very repository of virtue यशसा वरिष्ठ high in reputation मार्चीत Aor 3rd sing of अर्च अर्चति आनर्च अर्चिष्यति अर्चित । वृन्दिष्ठ superlative of वन्दारक, प्रेष्ठ of प्रिय, वरिष्ठ of गुरु, वरिष्ठ of वरुण, वरिष्ठ of उर ।

46th Verse—मैथिल इन्द्र Indra himself अथासयन् आसन एकं भवन्तं त्रिवर्गपारीण making you, who had already attained the three great objects of life, sit on one and the same seat with him विवेकदृशत्वं अगात् obtained the position of an observer of discrimination among the gods तं मैथिल वाक्य इदं बभाषे the king of Mithila addressed this speech to him, Dasaratha अथासयन् part causal of अधि आस आस । अगात् Aor sing of अग एति । बभाषे as in II 37

47th Verse—च्युता मैथिली The daughter, princess of Mithila

शशाङ्ककान्तेरधिदेवताकृतिः

सुता ददे तस्य सुताय मैथिली ॥ ४७ ॥

लब्धां ततो विश्वजनीनवृत्ति-

स्तामात्मनीनामुदबोढ रामः ।

सद्रत्नमुक्ताफलभर्मभूषां

संवहयन्तो रघुवंश्यलक्ष्मीं ॥ ४८ ॥

सुप्रातमासादितसम्मदं तद्-

वन्दारुभिः संस्तुतमभ्ययोध्यं ।

अश्वीधराजन्यकहास्तिकाढ्य-

मगात्सराजं बलमध्वनीमं ॥ ४९ ॥

शिरस्सुखी कलगत इव लङ्घिता *like a maceable golden Sila creeper*
 सुता दिव स्थासु अचिरप्रभा इव *like a flash of unmoveable lightning*
 dropped from the shy महाङ्कान्तेरधिदेवताकृति *the very form of*
the goddess resident in the splendour of the moon ददे तस्य सुताय was
given to his (Dasaratha's) son

48th Verse—तत राम विश्वजनीनवृत्ति उदबोढ *Then Ram devoted*
to the benefit of the universe married her लब्धां चात्मनीना *her thus*
obtained as his own सद्रत्नमुक्ताफलभर्मभूषां , *decked in gold-diamonds, pearls and*
gold मन्वहयन्तो रघुवंश्यलक्ष्मीं augmenting the Fortune of the family
of Raghu उदबोढ Aor Atman 3rd sing of उद वृत्ति as in II.
27, मन्वहयन्ती pres. part fem of उद वृत्ति ।

49th Verse—तद्वलं अश्वनीन *That army of Dasaratha well suited*
for marching on the road सुप्रातं having a fine auspicious morning
आसादितसम्मदं in the enjoyment of great joy वन्दारुभिः संस्तुतं enlo-
gized by bards अश्वीधराजन्यकहास्तिकाढ्य abounds in horses, warriors

विशङ्कटो वक्षसि बाणपाणिः

सम्पन्नतालद्वयसः पुरस्तात् ।

भीमो धनुष्मानुपजान्वरत्निः

येति स्म रामं पथि जामदग्नयः ॥ ५० ॥

उच्चैरसौ राघवमाह्वतेदं

धनुः सवाणं कुरु मातियासीः ।

पराक्रमज्ञः प्रियसन्ततिस्तं

नम्रः क्षितोन्द्रोऽनुनिनीपुरुचे ॥ ५१ ॥

and elephants *अथोध्यै* *अगत* *पराय* went towards Ayodhya with the king *अगत* Aor 3rd sing of इत्

60th Verse—जामदग्नयः The son of Jamadagni, Parasurāma विशङ्कट वक्षसि large chested बाणपाणि arrow in hand सम्पन्नतालद्वयसः like a full grown palm tree in stature भीम धनुष्मान् fierce and armed with a bow उच्चैरसौ *अह्वयति* his hand reaching to the knee पुरस्तात् ऐति स्म राम पथि encountered Rāma in front of the road ऐति आ ऐति pres 3rd sing of इत् ।

61st Verse—उच्चैः सौ राघव आह्वत Loudly I challenge! the son of Raghū thus इत् धनुः सवाणं कुरु Make this bow fitted with the arrow मा मातियासी *प्रयति* me not over क्षितीन्द्र the king पराक्रमज्ञ knowing his strength प्रियसन्तति and loving his own children त अथे said to him नम्र अनुनिनीप humbly and desirous of conciliating him अगत Aor Atman 3rd sing of क्ते कर्तव्यं न कुरुत कर्तव्यं कर्तव्यं ते । कुरु Imp 2nd sing of कुरु कर्तव्यं । अति पाथी Aor 2nd sing. (augment omitted because of मा) of मा माति अथासीत् परे प्राप्तति । अनु निनीप verbal desiderative of नी नयति निनीयति । कुरु Perf Atman 3rd sing of कुरु ।

अनेकशः निर्जितराजकसुतं

पितृनतासुर्षि नृपरक्ततोयैः ।

संक्षिप्य संरम्भमसद्विपक्षं

कास्थार्भकेऽस्मिंस्तव राम रामे ॥ ५२ ॥

अजीगणत् दाशरयं न वाक्यं

यदा सदर्थेण तदा कुमारः ।

धनुर्व्यकाशोद्गुरुवाणगर्भं

लोक्मानलाघोद्विजितांश्च तस्य ॥ ५३ ॥

22nd Verse — अनेकशः निर्जितराजक स *Thou who hast often conquered multitudes of kings* पितृन तासुर्षि *Thou hast made offerings to the manes with the blood of kings for seals* । संक्षिप्य संरम्भं *refrain thy wrath which has no existent enemy for its object* तव का वाक्ता *what concern can you have for this child* राम *to challenge him as an equal* राम *O Rama* अतासुर्षि *Aor 2nd sing of अ as in 1 2* संक्षिप्य *Imp 2nd sing of क्षिप दिव्यति अक्षैषीत अक्षय्य सेष्यति चित् ।*

3rd Verse — यदा न हर्षेण *When he through haughtiness* दाशरयं वाक्यं न अजीगणत् *did not count for anything the words of Dasaratha* तदा कुमारः *then the prince Rama* येन व्यकाशोद्गुरुवाणगर्भे *draw the bow with a heavy arrow within it* तस्य विजितान् लोकान् च *and demolished his (Parasurama's) conquered worlds* अजीगणत् *Aor 3rd sing of अण अक्षयति 10th Conjugation* वि व्यकाशोत् *Aor 3rd sing of ह्व कषति (or कषति) व्यकाशोत् अजाधीत अकषत् चक्षत् कषयति कर्षति छट् ।* अलाघीन् *Aor 3rd sing of लृ लुनाति लुनीते ललाचीन् अलाविष्ट लुलाय लुलवे लायति ने लून ।*

जिते नृपारौ सुमनीभवन्ति

शब्दायमानान्यशनैरशङ्कं ।

दृढस्य राज्ञोऽनुमते बलानि

जगाहिरेऽनेकमुखानि मार्गान् ॥ ५४ ॥

अथ पुरुजघयोगान्नेदयदूरसंस्थं

दवयदतिरयेण प्राप्तमुर्वीविभागं ।

क्षमरहितमचेतनीरजीकारितक्षां

बलमुपहितशोभां तूर्यमायादयोध्यां ॥ ५५ ॥

54th Verse — जिते नृपारौ *The enemy of kings, Parasurama being overcome बलानि सुमनीभवन्ति the forces of Dasaratha being glad lened in mind शब्दायमानानि अशनैः shouting loudly दृढस्य राज्ञः अनुमते by command of the old king दृढज्ज जगाहिर अनेकमुखानि मार्गान् fearlessly took to the roads tooling various ways in separate companies सुमनीभवन्ति pres part neut plural. जगाहिर Perf 3rd pl of गाह गाहत जगाहिष्ठ or जगाह जगाह गाहिष्यते or वाप्स्ये गाह ।*

55th Verse — अथ वन *Then the army पुरुजघयोगात् by reason of great rapidity नदयत् दूरसंस्थं quickly nearing sites far off दवयत् अतिरयेण प्राप्त मुर्वीविभागं and by means of great swiftness again as quickly distancing behind the part of the earth reached क्षमरहितमचेतनतूर्यं आयात् अर्वाभा insensibly in a trice arrived at Ayodhya without a feeling of fatigue नीरजीकारितक्षा the soil of which had been made dustless by sweeping and watering उपहितशोभां and which had been decorated by banners and flags नेदयत् pres part neut. derived from अन्विक agrees with वक्षे । दवयत् the same from दूर । अचेतन the same from चित्त चेतति अचतीत चिचन चित्तिवन्ति : आयात् Impf 3rd sing. of आ-या याति अयासीत् ययौ यास्यति यात ।*

BOOK III

वधेन संख्ये पिशिताशनानां
शत्रान्तकस्याभिभवेन चैव ।

आद्यम्भविष्णु र्यंशसा कुमारः
 प्रियम्भविष्णु न स वस्व नासीत् ॥ १ ॥

ततः सुचेतीकृतपौरुषेत्यो
राज्येऽभिपेक्ष्ये सूतमित्यनीचैः ।

आधोपयन् भूमिपतिः समस्तं

• भूयोऽपि लोकं सुमनोचकार ॥ २ ॥

Let Verse — बनेन संख्ये विविताममामा By the slaughter in battle of
raw flesh eaters (Rakshases) चवान्नकस्तु अग्निभवेन चैव and also by
the overthrow of the exterminator of Rakshases, i. e. Parasurama
कुमारः पश्यता आद्यभविष्युः the prince having become maddened by
his consequent reputation न चासीद न there was no such person चय
मिदमभविष्युः न whose beloved he was not, or had not become चासीत्
Impf 3rd sing. of अद्य अस्ति ।

2nd Verse — वत धूम्रवति *Then the King Dasaratha सुखेनीहत-*
 पारहत *by whom citizens and dependents had already become*
gladdened in mind अवि वयन वनीषे *proclaiming aloud* राज्य अविषेह
 इत *I will anoint my son to royally सूयाधि सुमनीचकार again*
made gladdened in mind वसन्त श्राव *the whole people सुमनीचकार*
 Perf 3rd sing of सुमनीचरोति । अवि देह्ये I'at lat sing Atman of
 सिध विधति व अविधत अविधत अविध विध विधिये मेध्यात न विध ।
 आधोपयन pres part of आधोपयति ।

आदिक्षदादीप्तकृशानुकल्पं
 सिंहासनं तस्य सपादपीठं ।
 सन्तप्तचामीकरवल्गुवज्रं
 विभागविन्ध्यस्तमहार्घरत्नं ॥ ३ ॥
 प्रास्थापयत् पूगकृतान् स्वपोषं
 पुष्टान् प्रयत्नाद्दृढगात्रबन्धान् ।
 सभर्मकुम्भान् पुरुषान समन्तात्
 पत्कापिणस्तीर्थजलार्थमाशु ॥ ४ ॥
 उक्षाम्पुचक्रुर्नगरस्य मार्गान्
 ध्वजान् बबन्धु मुमुचुः खड्गपान् ।

3rd Verse — आदिक्षत् तस्य सिंहासनं सपादपीठं He ordered his (Ra-
 ma's) throne with a foot rest आदीप्तकृशान् कल्पलोकं blaring fire in
 colour and splendour सन्तप्तचामीकरवल्गुवज्रं because it was studded
 with diamonds shining like purified gold विभागविन्ध्यस्तमहार्घरत्नं and
 set in different places with very costly gems आदिक्षत् Aor 3rd
 sing of आदिप् दिक्षति आदिक्षत दिक्षत दक्षत दिक्ष ।

4th Verse — सभर्मकुम्भान् पुरुषान समन्तात् सभर्मकुम्भान् पुरुषान समन्तात्

5th Verse —

सभर्मकुम्भान् with golden pots पत्कापिण् used to foot exercises तीर्थजलार्थं
 for getting water from holy places

5th Verse — उक्षाम्पुचक्रुर्नगरस्य मार्गान् Competent persons appointed
 to various offices उक्षाम्पुचक्रुर्नगरस्य मार्गान् made the streets of the town
 watered ध्वजान् बबन्धु put up flags मुमुचुः खड्गपान् sent up license

दिशश्च पुष्पैश्चकरुर्विचित्रै-

रथेषु राज्ञा निपुणा नियुक्ताः ॥ ५ ॥

मातामहावासमुपेयिवासं

मोहादपृष्ट्वा भरतं तदानीं ।

तत्केकयी सोढुमशकुबाना

ववार रामस्य वनप्रयाणं ॥ ६ ॥

कर्णेजपैराहितराज्यलोभा

स्त्रैरेण नीता विह्वलिं लघिम्ना ।

to the sky दिशश्च पुष्पैश्चकरुर्विचित्रै *dispersed various coloured flowers in all quarters.* उचाम्बबम् the preposition उ inserted in उचाम्बबम्. Perf 3rd pl of उच उचति उच्यते उचयति । उचम् the same of उच उचति । मुमुबु the same of मुब मुबति मुमुबत मुबोच मुब्यात मुबम् । चकरु the same of कृ किति चक रोच चकार करिष्य त or करीष्यति कर्म ।

6th Verse —तत ककयी म उ चमकुबाना *Kelays being unable to bear that decoration of the city* मोहात् नष्टा नष्टा *not having* by reason of her ignorance and impatience inquired through a messenger भरत तदानीं मातामहावास उपेयिवास *of Bharata who was at that time in the residence of his maternal grandfather* ववार रामस्य वनप्रयाणं *begged of the king an order for Rama's going to the forests* सोढु Inf of उच उचति अपरिह उच्यते भाट । चमकुबाना *pres part fem Atman of मक मकति चमकत मकाच चम्यति मक्त । उपयिवासं part. perf उप उ accus singular* नष्टा *Indeed part of प्रत्य ह्यति नष्टाधीन वन प्रयात वट । ववार Perf 3rd sing of उ उचति उचते उचति उचते नष्टि ने ।*

7th Verse —कर्णेजपै चादितराज्यलोभा *Filled with ambition for the empire by evil minded whisperers* स्त्रैरेण नीता विह्वलिं लघिम्ना *rocked*

रामप्रवासे व्यमृशन्न देशं

जनापवादं सनरेन्द्रमृत्युं ॥ ७ ॥

वसूनि देशांश्च निवर्त्तयिष्यन्

रामं नृपः संगिरमाण एव ।

तयावजज्ञे भरताभिषेको

विषादशङ्कुय मत्तौ निचखे ॥ ८ ॥

ततः प्रविव्राजयिषुः कुमार-

मादिष्वदस्याभिगमं वनाय ।

up to perverseness by low commonishness रामप्रवासे नि-वसूनि न-देशं did not calculate the calamity in Rama's banishment जनापवादं सनरेन्द्र-मृत्युं popular disgrace together with the king's death सविष्ठा fear of mass. कविताः नि चयमन् Impf 3rd sing of वञ्च एवमति चकारोत् चकारोत्त मममं चयति मयति ।

8th Verse — राम निवर्त्तयिष्यन् With a view to stop Rama's banish-ment नृप भविराज the King having promised to Kckayi वसूनि देशान् च एव treasures and provinces also मया चयज्ञे वा by her slighted or refused in his offer भरताभिषेको विषादशङ्कु च The insultation of Bharata and the spear of grief मत्तौ विषाद was driven in his heart चविराज pres part of सू निरति चयरीय मया चयरीयति मयति मीचं । चयज्ञे 3rd sing pres pass. या जानाति । नि-चये Pass pres 3rd sing of चय चयति चयानीत् and चयनीत् चयान चयति चय ।

9th Verse — ततः राजा मयम् Then the king greeting प्रविव्राजयिषु कुमारं will go to send Rama away मादिष्यन् चय चयिष्यन् वनाय ordered his proceeding to the forest मेनिविषीताचयम् followed by the son of Sumitra and by Sita दुसचयनेच एव in a chariot driven by Sr

सौमित्रिसीतानुचरस्य राजा

सुमन्त्रनेत्रेण रथेन शोचन् ॥ ९ ॥

केचिन्निनिन्दु नृपमप्रशान्तं

विचुकुशुः केचन सास्त्रमुच्चैः ।

उचुस्तद्यान्ये भरतस्य मायां

धिकेकयोमित्यपरो जगाद ॥ १० ॥

गतो वनं शोभवितेति रामः

शोकेन देहे जनतातिमात्रं ।

धीरास्तु तत्र च्युतमन्यवोऽन्ये

दधुः कुमारानुगमे मनांसि ॥ ११ ॥

mantra आदिचत् Aor. 3rd sing दिश दिशवि । सुमन्त्रनेत्रेण १ ० of which Samantra was the guide, from who to lead

10th Verse —केचित् निनिन्दु क्व वयम् न Some blamed the king on destitute of self control विचुकुशुः केचन सास्त्रं उच्चैः Some cried aloud with tears in their eyes उचुः तया अन्ये भरतस्य मायां others spoke of Bharata's chicanery विके केकयो रवि वपरा जगाद others agitated and "I've on Kehyo!" निनिन्दु Perf 3rd pl निन्द निन्दति अनिन्दीत् निन्दिष्यति । विचुकुशुः Perf 3rd pl of कृञ् क्रीडति चमूचत चमूचत शोचति श्रुः । जगाद Perf 3rd sing जद जदति जगादीत् नदिष्यति नदिता ।

11th Verse —अतो वनं श्रु भविता राम To-morrow Rama will be gone to the forests इति शोकेन with this grief लवता चतिमात्रं देहे the people burnt excessively धीराः तु तत्र च्युतं अन्ये who were there calm in their judgments च्युतमन्यव giving up grief दधुः कुमारानुगमे मनांसि they placed their minds on following the prince भविता

रामप्रवासे व्यमृशन्न देशं

जनापवादं सनरेन्द्रमृत्युं ॥ ७ ॥

वसूनि देशांश्च निवर्त्तयिष्यन्

रामं नृपः संगिरमाण एव ।

तयावजज्ञे भरताभिषेको

विषादशङ्कुश्च मत्तौ निचखे ॥ ८ ॥

ततः प्रविब्राजयिषुः कुमार-

मादिक्षदस्याभिगमं वनाय ।

up to perscruteness by his womanishness रामप्रवासे वि-चक्षयन् न.देशं did not calculate the calamity in Rama's banishment जनापवादं सनरेन्द्र-मृत्युं popular disgraces together with the king's death क्षमिष्या तैम of mass. क्षमिष्याः वि चक्षयन् Impf 3rd sing of चक्ष मयति चक्षतीत् चक्षतीन् ममर्षं चक्षति मर्षयति ।

8th Verse —राम निवर्त्तयिष्यन् With a view to stop Rama's banish-ment एव संगिरमाण the king having promised to Kekaya वसूनि देशान् एव treasures and provinces also तया अवजज्ञे was by her slighted or refused in his offer भरताभिषेकं विषादशङ्कुश्च The instal-lation of Bharata and the spear of grief मत्तौ निचखे was driven in his heart चंगिरमाण pres part of मृ गिरति चमरीत् जगार मरीचति मरिष्यति शीर्षं । अवर्जज्ञे 3rd sing perf pass ज्ञा जानाति । नि चखे Pass perf. 3rd sing of चक्ष अनति चक्षतीन् and चक्षतीत् चक्षान् चनिष्यति चान् ।

9th Verse —ततः राजा ग्राह्यन् Then the king greeting प्रविब्राजयिषु कुमार willing to send Rama away मादिष्यन् चक्ष्य अभिगमं वनाय ordered his proceeding to the forest योमित्रिषीमानुचरस्त followed by the son of Sumitra and by Sita सुमन्त्रनेपथ्ये रथेन in a chariot driven by Su-

सौमित्रिसीतानुचरस्य राजा

सुमन्त्रनेत्रेण रयेन शोचन् ॥ ९ ॥

केचिन्निनिन्दु नृपमप्रशान्तं

विचक्रुः केचन सासमुच्चैः ।

जबुस्तथान्ये भरतस्य मायां

धिकेकयोमित्यपरो जगाद् ॥ १० ॥

गतो वनं शोभवितेति रामः

शोकेन देहे जनतातिमात्रं ।

धीरास्तु तत्र च्युतमन्यवोऽन्ये

दधुः कुमारानुगमे मनांसि ॥ ११ ॥

mantra आदिचत Aor 3rd sing दिव दिवति । सुमन्त्रनेत्रेण । ९ of which Samantra was the guide, from who to lead

10th Verse —कचिन्निनिन्दुः कचः कचः नः Some blame the king as destitute of self control विचक्रुः केचन चारु चचे Some cried aloud with tears in their eyes जबुस्तथा अन्ये भरतस्य मायां others spoke of Bharata's ch onnery धिकेकयो रति अबरा जगाद् others argued and 'Eie on Keh-ya!' निनिन्दु Perf 3rd pl विन्द विन्दति अनिन्दीत् निनिन्दति । नि चक्रुः Perf 3rd pl of क्रुञ्ज क्रौञ्चति अक्रुचत् क्रुञ्जाम क्रौञ्चति क्रुच । जगाद् Perf 3rd sing जद जदति अजगदीत् गदिष्यति गदिता ।

11th Verse —यत्र वनं आ भविता राम To-morrow Rama will be gone to the forests इति शोकः with this grief व्यवसा अविताच दद the people burst excessively धीरा तु तत्र अन्ये चैव others who were there calm in their judgments च्युतमन्यव giving up grief दधु कुमारानुगमे मनांसि they placed their minds on following the prince भविता

प्रस्थास्यमानावुपसेदुयस्तौ

शोशुच्यमानानिदमूचतुस्तान् ।

किं शोचतेहाम्युदये वतास्मान्

नियोगलाभेन पितुः कृतार्थान् ॥ १२ ॥

असृष्ट यो यश्च भयेष्वरक्षीद्-

यः सर्वदास्मानपुपत्स्वपोषं ।

महोपकारस्य किमस्ति तस्य

तुच्छेन यानेन वनस्य मोक्षः ॥ १३ ॥

Fut, 3rd sing of भू भवति अभूत भव्य परिष्यति । हेरे Perf Pass 3rd sing दृष्ट दृष्टि अभिधीत ददाते भक्ष्यते ददा । दृष्ट Perf 3rd pl of वा दधाति दधो दधान धास्यति दित ।

12th Verse — प्रस्थास्यमानौ तौ The two princes about to depart ददं उचतु spoke thus or thus शोशुच्यमानान् तान् उपसेदुय to the deeply grieving persons who had come in their way किं शोचत वत दृष्ट why should you, pray, grieve here अभ्युदये अस्मान् for us : : our exaltation नियोगलाभेन पितुः कृतार्थान् having accomplished our objects by obtaining a command from our father प्रस्थास्यमानौ Fut part nom dual of स्था । शोशुच्यमानान् Pres part accus pl frequentitive of शृच । उप सेदुय Perf part कृत acc pl of कृद् सेदियान् सदिवोदो । शोचत Imp 3rd pl शृच ।

13th Verse — असृष्ट यः He who produced us यश्च भयेष्वरक्षीत and who defended us in fears and perils यः सर्वदा अस्मान् अपुपत् स्वपोषं who always cherished us as his own महोपकारस्य तस्य किं अस्ति मोक्ष what return is this for his great benefits तुच्छेन यानेन वनस्य by a trifling departure for the forests असृष्ट Aor 3rd sing Atman

विद्युत्प्रणाशं सवरं प्रनष्टो

यदोद्दिशेयं तृणवद्विशुष्कः ।

अर्थे दुराये किमुत प्रवासे

न शासनेऽवस्थितो यो गुरुणां ॥ १४ ॥

पौरा निवर्त्तध्वमिति न्यगादी-

न्नातस्य शोकापमुदा भवेत् ।

मा दर्शितान्धं भरतञ्च मत्तो

निवर्त्तयेत्याह रथं स सृतं ॥ १५ ॥

of एज 4th conj वृत्तान् वृत्तान् वृत्तान् वृत्तान् । वरुणीत Aer Striding of
रथ रथति रथ &c । अमुपत the same of एव पुषति पुषति येऽपति पुष ।

14th Verse—विद्युत् प्रणाशं च वरं वृत्तान् Better that he perish like
the coming of lightning यदा कर्तव्यं तद्वत् विद्युत् or wither like
the upheaved grass arising up अर्थे दुराये even in matters difficult
of attainment कि उच्यते प्रवासे what to say (to say nothing) of a mere
residence abroad न शासने अवस्थितः या गुरुणां who does not stand by
the commands of his parents प्रणम्य The nasal becomes cerebral
in मथ when it terminates in म । विद्युत् Here मथ does not ter-
minate in म and therefore the nasal does not change into the
cerebral

15th Verse—पौरा निवर्त्तध्वमिति न्यगादीति thus he speaks
नातस्य शोकापमुदा भवेत् be ye as sagers of our father's
grief मा दर्शितान्धं भरतञ्च मत्तं and do not look upon Bharata as dif-
ferent from myself निवर्त्तय रथ रति आह स सृतं stop the carriage,
thus he speaks to the coachman Sumantra निवर्त्तये Imp 2nd pl
of इत वर्त्त । भवेत् the same of भू भवति अभूत् भव्य भविष्यति । दर्शित

ज्ञात्वेज्जितैर्गतवरतां जनाना-

मेकां शयित्वा रजनीं सपौरः ।

रक्षन् वनेवासकृताद्भयात्तान्

प्रातर्बलेनापजगाम रामः ॥ १६ ॥

असाक्षुरसं करुणं ब्रुवन्तो

मुहुर्मुहुर्न्यञ्चसिपुः कवोष्णं ।

हा राम हा कष्टमिति ब्रुवन्तः

पराङ्मुखैस्ते न्यवृतमनोभिः ॥ १७ ॥

the same of वृत् without the augment See II 1 निवर्तय Imp 2nd sing causal of वृत् । वृत् from वृ

16th Verse — ज्ञाना इज्जितैर्गतवरतां जनानां Understanding by signs the people's disposition to go with him रजनीं शयित्वा रजनीं सपौरः sleeping one night with the citizens रक्षन् वन वासकृताद् भयात् तान् protecting them from the fear of forest dwellers, lions, &c प्रातः बलेन अपजगाम राम On the plea of morning duties Rama went away ज्ञाना Indeclinable part ज्ञा जानाति । शयित्वा the same of शी यते - चुरादिभ्यश्चिप् प्रथित्यत शयित्वा ।

17th Verse — ते असाक्षुः असाक्षुः करुणं ब्रुवन्तः They pitiously weeping shed tears मुहुः मुहुः न्यञ्चसिपुः कवोष्णं again and again, they breathed tears breathe हा राम हा कष्टं इति ब्रुवन्तः saying, "O Rama! O the trouble!" पराङ्मुखैः मरुतत मनोभिः they returned with their minds turned aside, i. e. their minds turned in the direction of Rama. रक्षन् pres part pl वरेति or वरीति चरामीन् चराच रविर्वाति वतः । नि चचचिपुः Aor 3rd pl अय चचिपि Impf चचचीत or चचचत Aor चचचीत मचाय चचिचिपि । मरुतत Aor 3rd sing parasmai of वृत् वतते ।

सूतोऽपि गङ्गासलिलैः पवित्वा

सदाश्वमात्मानमनल्पमन्युः ।

ससोतयो राघवयोरधीयन्

श्वसन् कदुष्णं पुरमाविवेश ॥ १८ ॥

प्रतीयुषा पू र्दृष्ट्वा जनेन

दौर्भागुशीतांशुनिराकृतेव ।

राजन्यनक्षत्रसमन्वितापि

शोकान्धकारक्षतसर्वचेष्टा ॥ १९ ॥

18th Verse—सूत अपि The coachman too गङ्गासलिलैः पवित्रा
having purified with the waters of the Ganga अद्याप्य आत्मान himself
with the horrors अल्पमन्यु being with no little grief अधीयन् remem-
bering, १०, thinking कधीये राघवया of the sons of Raghu with
Sita अयम् कदुष्ण breathing fiercely पूरं आविवेश entered the city
पवित्रा Indeed part पूयुनाति पुनीति or पवन अवापीन अर्वाष्ट पुदाय पुपुवे
वर्धयति ते । अधीयन् pres part अति दृक् । आ विवेश Perf 3rd sing
of विष् विभक्ति अविचल निवर्ण वेष्टति विष्ट

19th Verse—प्रतीयुषा खन by the people returning पू दृष्ट्वा the
city was seen दौ भागुनीतांशुनिराकृता इव like the sky bereft of the
sun and moon राजन्यनक्षत्रसमन्विता अपि though joined with royal
relatives as stars शोकान्धकारक्षतसर्वचेष्टा destitute of all active motion
through the darkness of grief पशीय्या Perf part (कृष्ट) Instr sing
of प्रति १ प्रतीदिवान् । दृष्ट्वा १st १ Perf 3rd sing of दृक् ।

विलोक्य रामेण विना सुमन्त्र-

मच्योष्ट सत्वान्नृपतिश्रुताशः ।

मधूनि नैषीद्वरलिपन्नगन्धै

र्मनोरमे न व्यवसिष्ट वस्त्रे ॥ २० ॥

आसिष्ट नैकत्र शुचा व्यरंसीत्

कृताकृतेभ्यः क्षितिपालभाग्यः ।

स चन्दनोशिरमृणालदिग्धः

शोकाग्निनागात् शुनिवासभूयं ॥ २१ ॥

20th Verse.—विलोक्य रामेण विना सुमन्त्र *Seeing Sumantra without Rama वदति च्युताशः the king destitute of hope अच्योष्ट सत्त्वान्नृपति slipped from his natural state कश्चन न रषीत् he desired not, or had no relish for, honey or sweet drinks बलिपन्न गन्धै did not anoint his body with perfumes मनोरम न व्यवसिष्ट वस्त्रे did not dress himself with fine clothing अच्योष्ट Aor 3rd sing च्यु चरते अच्योष्ट चुचुते च्योष्यते । रषीत् Aor 3rd sing इष रष्यति रषेय रष्यति रष्ट । वि बलिपन्न Aor 3rd sing लिप लिप्यति लिमन्न लेप्यति लिष्टः । वि-व्यवसिष्ट Aor 3rd sing वस वस्यति ववस वसिष्यति वष्यति ।*

21st Verse.—आसिष्ट नैकत्र शुचा *Through grief he did not sit in any one place, १०, was restless व्यरंसीत् कृताकृतेभ्य क्षितिपालभाग्यः he was accursed to official duties referring to kings चन्दनोशिर-मृणालदिग्धः he, being plastered with sandal wood, fragrant grass and lily stalks शोकाग्निना अग्निना शुनिवासभूयं by the fire of grief he got to the state of celestials, १०, died आसिष्ट Aor 3rd sing of आस आसे आसाद्यते । वि व्यरंसीत् the same of रम रमते (see I 2) here it is parasma because of preposition वि । दिग्ध past pass part अदिद दिग्धि दिग्धे अधिष्ठत त दिदेष्ट दिदिष्ट भेष्यति ते । शु निवास भूय neutr acc sing*

विचक्रुश्च भूमिपते र्महिष्यः •

केशान् लुलुञ्चुः स्वर्णं च जघ्नुः ।

विभूषणान्यनुमुचुः क्षमायां

पेतु र्वभञ्जु र्वलयानि चैव ॥ २२ ॥

ताः सान्त्वयन्ती भरतप्रतोक्षा

तं बन्धुता न्यक्षिपदाशु तैले ।

दूतांश्च राजात्मजमानिनीपून्

प्रास्थापयन्मन्त्रिमतेन यून् ॥ २३ ॥

22nd Verse—विचक्रुश्च भूमिपते महिष्यः *The scies of the king cried bitterly* केशान् लुलुञ्चुः *lore off their hairs* जघ्नुर्वि *and struck their own bodies* विभूषणान् लुलुञ्चुः *and avay their ornaments* क्षमायां पेतु *fell on the ground* र्वभञ्जु र्वलयानि चैव *and smashed their bracelets* विचक्रुश्च 3rd pl Perf तत्र प्राप्ति चक्रुस्तत्र तत्रात् । लुलुञ्चु 3rd pl Perf लुञ्च लुञ्चति लुञ्चते लुञ्चयति । जघ्नु 3rd pl Perf of जघ्नात् जघ्नात् । लुलुञ्चु 3rd pl लुञ्च लुञ्चति see III 5 anura पनु 3rd pl Perf of पत पतति पतन्त पतन्त पतिष्यति पतिष्यति । र्वभञ्जु the name of भज भजति भजन्त भजन्त भजयति भजयति ।

23rd Verse—बन्धुता *The relatives of the king or the royal family* वा सात्वयन्ती *consoling them, the queens* भरतप्रतोक्षा *being in expectation of Bharata* तं प्रास्थापयन् *and quickly put him (his body) in* दूतांश्च *and sent youthful messengers* राजात्मजमानिनीपून् *such as were descendants of bringing back the King's son Bharata* मन्त्रिमतेन *by the advice of the ministers* बन्धुता *collectively "relatives,"* सात्वयन्ती *pres. part fem nom aug* विचक्रुश्च *Impf 3rd aug of विचक्रुश्च चक्रुश्च* ।

सुप्तो नभस्तः पतितं निरीक्षा-

ञ्चक्रे विवस्वन्तमधः स्फुरन्तं ।

आख्यदसन्मातृकुले सखिभ्यः

पश्यन् प्रमादं भरतोऽपि राज्ञः ॥ २४ ॥

अशिश्रवन्नात्यधिकं तमेत्य

दूता यदार्थं प्रयियासयन्तः ।

आहिष्ट जाताञ्जिह्विस्तदासा-

वुत्कण्ठमानो भरतो गुरूणां ॥ २५ ॥

आ निनीषन् acc. pl Desider of नी, घून् acc pl of घुषन् घुषा
युगमौ ।

24th Verse — भरतः अपि Bharata too मातृकुले अभवत् dwelling in
his mother's family आख्यन्तः सखिभ्यः said to his friends स पश्यन् प्रमाद
seeing or apprehending evil दृष्टं निरीक्षाञ्चक्रे sleeping I saw नभस्तः
पतितं विवस्वन्तं the sun dropped from the sky अथ स्फुरन्तं moving
before स्फुरन्तं pres part acc. sing of स्फुर् २०० I 27 आख्यन्तः Aor
3rd sing of आ आ २०० I 19

25th Verse — दूता, इत्ये The messengers having come एदा अर्थे
आत्यधिकं न न अशिश्रवन् when they did not cause him (Bharata) to
hear of the disastrous affair प्रयियासयन्तः causing him to desire re-
turning home मदा अर्थे भरतः then he, Bharata अत्यधिकं गुरूणां
anxiously thinking of his parents जाताञ्जिह्विः having become desirous
of going homeward आहिष्ट departed अशिश्रवन् Aor 3rd pl causal
of अशिश्रवन्ति । प्रयियासयन्तः causal of desider of आ पति । आहिष्ट
Aor 3rd sing of अशिश्रवन्तः आहिष्ट अशिश्रवन्ति ।

बन्धूनश्चक्षिष्ट समाकुलत्वा-

दासेदुपः स्नेहवशादपायं ।

गोमायुशारङ्गगणाय सम्यङ्

नायासिपु भीममरासिपुश्च ॥ २६ ॥

स प्रोपिबानेत्य पुरं प्रवेक्ष्यन्

शुश्राव घोषं न जनौघजन्यं ।

आकर्णयामास न वेदनादा-

न् चोपलेभे वणिजां पणायः ॥ २७ ॥

चक्रन्दुरुच्चैर्दृपतिं समेत्य

तं मातरोऽभ्यर्चमुपागतास्ताः ।

26th Verse — बन्धूनश्चक्षिष्ट *He feared for his relatives* जेवरगत भमाकुलत्वात् *from his anxiety proceeding from affliction* बाण्डुव अपाय *that they had got to destruction* गोमायुशारङ्गगणाय *groups of jackals and deer too* सम्यङ् न आयासिपु *did not come suspiciously* भीमं चरासिपु च *and the* yelled fearfully चक्षिष्ट *for* उद्गम्य *of* शक्र गदुदे गमङ्गे गदियमे वा सेदुप *Perf part कृत् Acc pl चरासिपु* *for* उद्गम्य *of* एष एषति चरागीत एषा एषति ।

27th Verse — न प्रोपिबानेत्य *He having come after residing abroad, & c., in his maternal relatives' house* पुरं प्रवेक्ष्यन् *being about to enter the city* शुश्राव घोषं *did not hear any noise* जनौघजन्यं *such as is caused by a multitude of men* आकर्णयामास *did not hear any sound of the Veda being read* न च उपलेभे वणिजा एषाया *did not observe any buying and selling among tradesmen*

28th Verse — मातराः *The mothers* न अभ्यर्चं समेत्य *having ap-*

पुरोहितामात्यमुखाश्च योधा
 विद्वहमन्युप्रतिपूर्णेमन्याः ॥ २८ ॥
 दिदृक्षमाणः परितः ससीतं
 रामं यदा नैक्षत लक्ष्मणश्च ।
 रोरुद्यमानः स तदाभ्यष्टच्छब्दं
 यथावदाख्यन्नय दृत्तमस्मै ॥ २९ ॥
 आवहभीमभुकुटीविभङ्गः
 श्रेष्ठीयमानारुणरोद्रनेत्रः ।

proached him near उपामनाया with tears gushing out चक्रन् ६३
वपति eriel loudly for the King पुरोहितामात्यमुखाश्च योधा and the
soldiers too with the priests and ministers at their heels विद्वहमन्युप्र
तिपूर्णेमन्या with throats choked with augmented grief चक्रन् ३३३
ister—royal attendants from जना सपर्य (Bharat's mill) १३ १३
the Greek ἄμα यथाक्रीया मिरा मन्वा (Amara) चक्रन् 3rd pl. Peri of
क्रन्द क्रन्दति चक्रन्दीत क्रन्दिष्यति ।

29th Verse—दिदृक्षमाणः परितः ससीत राम Looking around dis-
 nous of seeing Rama with Sita लक्ष्मणश्च and Lakshmana too यदा न
 ऐक्षत when he did not see them रोरुद्यमानः स तदा अभ्यष्टच्छब्दं he then
 intensely crying enquired of them यथावत् आख्यन्न यथा दत्तं अस्मै they
 told him truly what had happened दिदृक्षमाण pres. part desid
 of दृष्ट दिदृक्षति त । ऐक्षत Impf 3rd sing of दृष्ट ऐक्षत । रोरुद्यमान
 pres part frequent of रोरु रादति रादयत । अभ्यष्टच्छब्दं Impf
 3rd sing of प्रष्ट प्रष्टति । आख्यन्न Aor 3rd pl of आ see I 19

30th Verse—आवहभीमभुकुटीविभङ्ग Curing the formation of a
 frightful frown श्रेष्ठीयमान रुणरोद्रनेत्र his eyes augmenting in ter-

उच्चैरुपालम्ब्य सकेकयोच्च

शोके मुहुश्चाविरतं न्यमाद्दक्षीत् ॥ ३० ॥

नृपात्मजौ चिक्षिणतुः ससीतौ

ममार राजा विधवा भवत्यः ।

शोच्या वयं भूरनृपा लघुत्वं

केकयुपज्ञं वत वद्वनर्थं ॥ ३१ ॥

नैतन्मतं मत्कमिति ब्रुवाणः

सहस्रशोऽसौ शपथानशय्यत् ।

ref's rel line उच्चै उपागम्य च कक्षयो च and he loudly reproached
Kehaya शोके मुहुश्च अविरतं न्यमादक्षीत् and he unceasingly again
and again sank in grief ब्रवीषमान pres part freq of वृक्षयति
वदन् वदयौ चक्षिणतुः शोच्या वयं भूरनृपा लघुत्वं
Aor 3rd sing of वत वदन्ते मेमे भवत्ये कृत्य । नि वमादक्षीत् Aor 3rd
sing of ममज मज्जति ममज्ज मज्जति ममज्ज ।

31st Verse — नृपात्मजौ चिक्षिणतुः ससीतौ Two princes with Sita
fell into trouble ममार राजा the King died विधवा भवत्य you all
became widows शोच्या वयं we are grieved भू चक्षुः the earth is be-
come hingleless वदन् वदयौ उपज वत वद्वनर्थं this littleness of ask-
ing for the empire first discovered in Kehaya is शोच्या / replete with
many calamities चिक्षिणतुः Perf 3rd dual क्षिणे क्षिण्यति वदन्तीति
and वदन्तु चिक्षेण क्षेयिष्यति and क्षेय्यति क्षिण्ये । ममार Peri 3rd
sing of म वदयौ वदन्तु वदन्तु वदन्तु ।

32nd Verse — न वत वत मत्क This is not my sentiment or desire
वति ब्रुवाण saying this सहस्रशोऽसौ शपथानशय्यत् he swore to oath
a thousand fold उद्वाधमान पितर वराध uttering the names of his

उद्वाशयमानः पितरं सरामं

लुब्धन् सशोको भुवि रोरुदावान् ॥ ३२ ॥

तं सुस्थयन्तः सचिवा नरेन्द्रं

दिधक्षयन्तः समुदूहुरारात् ।

अन्त्याहुतिं चावयितुं सविमा-

श्चिचीययन्तोऽध्वरपाचजातं ॥ ३३ ॥

उदक्षिपन् पट्टदुक्कुलकेतू-

नवादयन् वेणुमृदङ्गकांस्यं ।

father and Rama उद्वाशयमानः भुवि he grievously rolled on the ground रोरुदावान् full of weeping लुब्धन् Impf 3rd sing of लुब्ध भवति चलासीत मयाच मय्यति इति । उद् वाशयमान [rev part] vom sing of वाश वाशयत चावयितुं व्याधे वाचयितुम् । रोरुदा वान् रोरुदा [utterance] crying—verbal intensive of रुद ।

33rd Verse.—त सुस्थयन्तः सचिवा The ministers comforting him नरेन्द्रं ममदुष्टः चारात् carried the dead King to a short distance दिधक्षयन् causing Bharata to agree to the body's cremation सचिवा and with Brahmans अन्त्याहुतिं चावयितुं for causing the offering to the fire of the last oblation चिचीययन्तः अध्वरपाचजातः and desiring to place together the sacrificial vessels सुस्थयन्तः [rev part] vom pl form सुस्थयति । दिधक्षयन् [rev part] vom [1] causal dead of रुद दिधक्षयति दिधक्षयति । तं अतः अतः Part 3rd pl of रुद वरति चलासीत मयाच । चावयितुं Inf. causal ३ भूयति चावयान् । चिचीययन्तः [rev part] causal dead of चि चिचिमाति ।

34th Verse.—नवादयन् पट्टदुक्कुलकेतून् The jingling when banners चलायन् वेणुमृदङ्गकांस्यं they sound of [rev part] drums and cymbals

कम्बूश्च तारानधमन् समन्तात्

तथानयन् कुङ्कुमचन्दनानि ॥ ३४ ॥

श्रोत्राक्षिनासावदनं सरुक्मं

कृत्वाजिने प्राक्शिरसं निधाय ।

सञ्चित्य पात्राणि यथा विधान-

मृत्विग्जुहाव ज्वलितं चिताग्निं ॥ ३५ ॥

कृतेषु पिण्डोदकसञ्चयेषु

हित्वाभिषेकं प्रकृतं प्रजाभिः ।

कम्बूश्च तारान अधमन् समन्तात् *loudly they blew conches on all sides*
तथानयन् कुङ्कुमचन्दनानि *and they brought perfumes and sandal wood*
पतञ्जलिम् Impf 3rd pl of पति see III 23 *supra* अधमन् *the same*
of आ पति अङ्गाभीत दधौ आसति । अनयन् *the same* of नी नयति
अनैषीत् निनाय मेयति गीतः ।

35th Verse — श्रोत्राक्षिनासावदनं *Having made the ears,*
the eyes, the nose and the mouth attached with gold अजिने प्राक्शिरसं
निधाय *having placed the body with the head in the east on a*
deer skin सञ्चित्य पात्राणि यथा विधानं *having set the vessels according*
to rule अतिक्रुहाव ज्वलितं चिताग्निं *the priest offered to the blazing*
funeral pyre सञ्चित्य *Indeclinable Part of भे चि चिनोति अचैषीत्*
विकाय चिकाय चयति चित् । जुहाव Perf 3rd aug ऊ जुहाति अचैषीत्
जुहाव or जुहवाञ्कार आसति ।

36th Verse — कृतेषु पिण्डोदकसञ्चयेषु *The offering of ball and water*
and the collection of bones having been accomplished चित्वा अभिषेकं
प्रकृतं प्रजाभिः *and having renounced the ceremony of anointment*
(or coronation) as king commenced by his subjects प्रत्यानिनीषु

प्रत्यानिनीषु विनयेन रामं

प्रायादरण्यं भरतः सपौरः ॥ ३६ ॥

शीघ्रायमाशौः ककुभोऽश्रुवानै-

र्जनैरपन्थानमुपेत्य सृप्तैः ।

शोकादभूपैरपि भूश्वकासा-

ञ्चकार नागेन्द्ररथाश्वमिश्रैः ॥ ३७ ॥

उच्चिक्थिरे पुष्पफलं वनानि

सस्रुः पितृन् पिप्रियुरापगासु ।

विनयेन रामं *being desirous of bringing back Rama by supplications*
प्रायात् अरण्यं भरतः सपौरः *Bharata went with the citizens to the forest*
हिता *Indeol part of वा जहाति जहीत or जहितः Imp 2nd sing*
जहीति जहिहि जहाहि अवासीत् जरो हासति चीन । इतः प्रसृत *Jaya*
mangala प्रति जानिनीषु *nom sing verbal desider of भी ।*

37th Verse—मं चकामाञ्चकार *The earth or the land became*
resplendent जमै शीघ्रायमाशौः *by people making haste ककुभ अश्रुवानै*
and over-spreading all quarters अपन्थान उपेत्य सृप्ते crawling over even
pathless places शोकात् अभूपैः अवि though undecked because of their
grief नागेन्द्ररथाश्वमिश्रैः supplied with excellent elephants and with
chariots and horses चकाञ्चकार Passive though in the parasmai
pada अश्रुवानै pres part. Instr pl of अम अश्रुभे आश्रित or आश्र
आश्रिते अश्रित्यत or अश्रिते ।

38th Verse—उच्चिक्थिरे पुष्पफलं वनानि *They rifled the forests of*
flowers and fruits सस्रुः पितृन् पिप्रियु आपगासु *they*
bathed and made-offerings of water इ रितः to the manes, वारेमु
रत्ना पुष्टिमानि going to sandbanks they amused themselves अमद

आरेमुरित्वा पुलिनान्यशङ्कं

छायां समाश्रित्य विशश्रमुश्च ॥ ३८ ॥

संप्राप्य तीरं तमसापगायाः

गङ्गासुसम्पर्कविशुद्धिभाजः ।

विगाहितुं यामुनमसु पुण्यं

ययुर्निरुद्धश्रमवृत्तयस्ते ॥ ३९ ॥

इयुर्भरद्वाजमुने निवेतं

यस्मिन् विशश्राम समेत्य रामः ।

छायां समाश्रित्य विशश्रु च and betaking themselves to the shade they also rested fearlessly उच्चिक्विर 3rd pl Perf of चत वि चिनेति । चतु the same of छा छाति चत्तामीन सखौ खासति । विप्रियु the same of प्री प्रीणाति प्रीणीते or प्रवर्ति ते चत्तैरीत् पिशाय विप्रियु प्रेषति ते प्रीत । आ रेमु the same of रम see I 2 and III 21 supra. विशश्रु the same of वि श्रम श्रास्यति श्रमस्त श्रमाम श्रमिष्यति श्राम ।

39th Verse —संप्राप्य तीरं तमसापगायाः Having reached the bank of the river Yamuna गङ्गासुसम्पर्कविशुद्धिभाजः (Genitive sing refers to तमसापगायाः) which partook of purity from contact with the waters of Ganga विगाहितुं यामुनं चसु पुण्यं ययुर् they went to have a dip in the holy waters of the Yamuna निरुद्धश्रमवृत्तयस्ते they being relieved of their fatigue

40th Verse —इयुर्भरद्वाजमुने निवेतं They went to the residence of the Muni Bharadwaja यस्मिन् विशश्राम समेत्य राम in which Rama having come had rested चत-श्रमनाय चत्तवत् विमत्या having been relieved of hunger by the abundant products of fruitful trees यस्मिन्

च्युताशनायः फलवद्भिभूत्या

व्यस्यन्नुदन्तां शिशिरैः पयोभिः ॥ ४० ॥

वाचयमान् स्थण्डिलशायिनश्च

युयुक्षमाणाननिशं मुमुक्षून् ।

अध्यापयन्तं विनयात् प्रणेमुः

पद्मा भरद्वाजमुनिं सशिष्यं ॥ ४१ ॥

आतिथ्यमेभ्यः परिनिर्विवक्षोः

कल्पद्रुमा योगवलेन फेसः ।

उदन्तां शिशिरैः पयोभिः and quenching thirst by means of cold water
रं ३rd pl Perf of रुच to go चरमाय hunger वि-चक्षन् pres.
part. nom sing of वच वक्ष्यामि ।

41st Verse—विनयात् प्रणेमुः पद्मा They coming on foot prostrated
themselves in a suppliant manner भरद्वाजमुनिं पतिष्यं before the Muni
Bharadwaja and his pupils अध्यापयन् teaching his pupils (refers to
Bharadwaja) वाचयमान् cowed to silence स्थण्डिलशायिनश्च and in
the habit of sleeping on the ground युयुक्षमाणान् desirous of fixed
contemplation अनिशं मुमुक्षून् always desiring emancipation युयुक्ष-
माणान् pres part. Desid of युज युजति युजयति । मुमुक्षून् verbal
Desid of भुज भुजति भुजयति भुजयुः । प्रणेमुः 3rd pl Perf of प्र-नम
नमसि वक्ष्यामि वक्ष्यामि वक्ष्यामि वक्ष्यामि ।

42nd Verse—योगवलेन By the power of fixed contemplation
धामप्रदिप्तः of Bharadwaja the Muni of great lustre आतिथ्य एव
परिनिर्विवक्षोः and desirous of administering hospitality to them,
i. e., to Bharata and his party कल्पद्रुमा फेसुः the celestial trees
yielded fruits उद्भूतश्च वाचाश्च and also produced clothes धादिभान्ति-

धामप्रथिवो मृदिमान्वितानि

वासांसि च द्राघिमवन्तुः ॥ ४२ ॥

आज्ञां प्रतीपुर्विनयादुपास्थु-

र्जगुः सरागं नन्दतुः सहावं ।

सविभ्रमं नेमुरुदारमूचु-

स्तिष्ठोत्तमाद्या वनिताश्च तस्मिन् ॥ ४३ ॥

वस्त्रान्नयानं शयनञ्च नाना

कृत्वावकाशे रुचिसंप्रकृतं ।

मृदिमान्वितानि *having fineness and of good length* परिमृदि विवसुता
• verbal Desid gen sang of वप वपति चवाप्सीत उवाप वप्स्यति उवा
विवस्यति विवसु । भेदु 3rd pl perf वस वसति चवाप्सीत वपास वसिष्यति
वसित । मृदिम and द्राघिम are from वदु and दीर्घ with affix
रमनिच् (रमन of Vopadava) धामप्रथिव Gen sing from इयु with
the same affix

43rd Verse—*तिष्ठोत्तमाद्या वनिताश्च तस्मिन्* *Tisottamā and other*
celestial women coming there आज्ञां प्रति रंजु received orders विनयात्
उपास्थु served Bharat and his party with reverence जगुः सराग sang
tunefully नन्दतु च वं danced with blandishments सविभ्रम मम loved
lustfully उदार कचु spoke the language of goldenness प्रतीपु 3rd
pl Perf from रप रपति रेपीत रपच रपिष्यति । उपास्थु 3rd pl Perf.
आ निरुति चक्ष्मात् तथैव आस्यति स्मित । जगुः 3rd pl Perf है गच्छति
अगभीम जगौ गच्छति जीत । नन्दतु the same of नन नन्दति अनन्तीत
ननते मर्त्यति or मर्दिष्यति ।

44th Verse—*कृत्वा अवकाशे* *Having prepared in proper sites*
वस्त्रान्नयानं clothes, food and drink मयम् च मामा वविपसकृतं and

તાન્ પ્રીતિમાનાહ મુનિસ્તતઃ સ્મ

નિવદ્ધસાઙ્ગં પિવતાત્ત શ્રેધ્ધં ॥ ૪૪ ॥

તે મુક્તવન્તઃ મુસુખં વસિત્વા

વાસાંસ્યુપિત્વા રજનીં પ્રમાતે ।

દ્રુતં સમધ્વા રથવાજિનાઁ

મન્દાકિનીં રમ્યવનાં સમીયુઃ ॥ ૪૫ ॥

વૈશાનસેભ્યઃ શ્રુતરામવાર્તા-

સ્તતો વિશિજ્ઞાનપત્તિસંધં ।

various beds finished, according to each one's taste પ્રીતિમાન મુનિ 'તત્' then the Munis full of gladness હામ આદિ આ spoke to them, i e, to Bharata and others નિવદ્ધ આદિ dress yourselves and be seated પિવત્ત આત્ત શ્રેધ્ધં drink, eat, sleep નિવદ્ધ Imp 2nd pl of નિ વચ વચ્ચે । આદ્ Imp 2nd pl of આદ આદે । પિવત્ત the same of વા પિવતિ । આત્ત the same of આદ આતિ । શ્રેધ્ધં the same of શ્રી શ્રેધે ।

45th Verse — ત મુક્તવન્ત મુસુખં They having died very pleasantly વસિત્વા વાસાંસિ having put on clothes ઉપિત્વા રજનીં having resided for the night પ્રમાતે દ્રુત મમધ્વા રથવાજિનાઃ early in the morning having quickly taken to the road with chariots, horses and elephants મન્દાકિનીં રમ્યવનાં સમીયુઃ came together to the lovely forested or scatered Mandakini મુક્તવન્ત Active past part of મુક્ત મુક્તિ મુક્તે આપોવીત અમુક્ત વમોક્ત મુમુક્ષે મોક્ષાન્તિ-ને । વસિત્વા Indec part of વચ વચ્ચે । ઉપિત્વા the same of વચ વચતિ । સમધ્વા nom pl from સ અધ્ધમ ।

46th Verse — વૈશાનસેભ્યઃ શ્રુતરામવાર્તા Having heard tidings of Rama from the hermits તત્ આનંદિરે અર્ધિ પ્રતિ વિષદ્દૃત્ they then proceeded towards Mount Chitrakuta (વિશિજ્ઞાનપત્તિસંધમ in which

अभ्रंलिहाग्रं रविमार्गभङ्ग-

मानं हिरेऽद्रिं प्रति चित्रकूटं ॥ ४६ ॥

दृष्टोर्णवानान् ककुभो वलौघान्

वितत्य शार्ङ्गं कवचं पिनच्च ।

तस्यौ सिसंग्रामयिषुः शितेषुः

सौमित्रिरक्षिभुवमुज्जिह्वानः ॥ ४७ ॥

शुक्लोत्तरासङ्गधृतो विशस्त्रान्

पादैः शनैरापततः समन्यून ।

were chirpings of a collection of birds अर्धलिहाग्रं the summit of which touched (or touched) the clouds रविमार्गभङ्गं which breaks (or obstructs) the course of the sun आनहिरे Part 3rd pl of अर्ध See III 25

47th Verse—सौमित्रिः . The son of Samitra दृष्टा ककुभो वलौघान् having noticed multitudes of forces covering all sides वितत्य शार्ङ्गं having stretched his bow कवचं पिनच्च and having covered himself with armour तस्यौ सिसंग्रामयिषुः stood ready for a fight शितेषुः having sharp arrows भुव उज्जिह्वान् raising his eyebrows मिहङ्गामयिषुः Desider verbal from मङ्गाययान् । अत्र निह्वाना prepart nom from आह भिद्यते अहाम् अचे दास्यते । नितत्य Indeed, part. of तत्र तमानि तन्मते अत्रानीत् अत्रनीत् अत्रत् अत्रनिष्ठ तत्रात् तेभे नृनिष्पति ते । पिनच्च for अपिनच्च from मच मचति ते अत्राद्योत् अत्रत् नचाह मेव नक्षति ते नच ।

48th Verse—तान् शस्त्रावराजयन्तः Them, wearing while as over coverings निमग्नान् unarmed पादैः शनैः आपतत समन्यून proceeding slowly on foot as an moon नङ्ग दामरवि औहिरे the son of Dasya-

औहिष्ट तान् वीतविरुद्धबुद्धीन्

विवन्दिषून् दाशरथिः सवर्ग्यान् ॥ ४८ ॥

समूलकापं चकपू रुदन्तो

रामान्तिकं हृदितमन्युवेगाः ।

आवेदयन्तः क्षितिपालमुच्चैः

कारं मृतं रामवियोगशोकात् ॥ ४९ ॥

चिरं रुदित्वा करुणं सशब्दं

गोत्राभिधायं सरितं समेत्य ।

the recognizant अवयोर्यो to be of his own class विवन्दिषून् desiring or
realy to do homage वीतविरुद्धबुद्धीन् destitute of any adverse thoughts.
आपन्न Pres part acc pl. of वृत्त भवति । औहिष्ट Aor 3rd sing of
अह कृते कदाचने कविद्यम् । विवन्दिषून् verbal desider acc pl from
वद वन्दते ।

49th Verse — समूलकापं चकपू रामान्तिकं The ground in front of
Rāma they brushed, even brushing it up from the foundation,
this to say, frantically rolled on it so as to cause a hole by the
pressure of their bodies चकपू crying aloud हृदितमन्युवेगाः con-
trolled with augmented grief आवेदयन्त उच्चैः कारं loudly de'claring
क्षितिपालं मृतं the King to have died रामवियोगशोकात् from grief at
Rāma's separation अनुमृशान् part वयम् or वयम् of वृत्त । चकपू 3rd
[1] Perf. of कृ (the final vowel being lengthened in the text by
the Visarga occurring before the 1-1-1-1 of the following word)
कृति कृतीन् and कृतीन् कृतीन् कविद्यम् ।

50th Verse — चिरं रुदित्वा करुणं सशब्दं Having cried for a long time
piteously and : 'and कृति कृतीन् कृतीन् रुदित्वा रुदित्वा to the river

मध्ये जलाद्राघवलक्षणाभ्यां

प्रत्तं जलं द्यञ्जलमन्तिकोपां ॥ ५० ॥

अरख्ययाने सुकरे पिता मां

प्रायुक्तं राज्ये वत दुष्करे त्वां ।

मा गाः शुचं वीर भरं वहामु-

माभायि रामेण वचः कनीयान् ॥ ५१ ॥

क्षती श्रुती दृढमतेषु धीमां-

स्वं पैतृकं चेद्वचनं न कुर्याः ।

मध्ये जलान् *from the midmost-water* प्र प्र जल water was given as an offering द्यञ्जल two gajamsful राघवलक्षणाभ्यां by Rama and Lakshmana वरपात्रिभ्याम् taking the name of their father वरिषते वरा near the waters इति । Indeed part of वर सेरिति । नोपाभिधाय Part कनुच or वचन of वा । प्र प्र part of २ दा ।

51st Verse — माभायि रामेण वचः कनीयान् *By Rama was the younger brother, Bharat, addressed the following speech* पिता मां प्रायुक्तं *our father appointed me* अरख्ययाने सुकरे *to the easy office of a signature for the forest* रामे वत दुष्करे त्वां *but (oh!) yourself to the difficult affairs of the government* वा वा श्च *don't take to grief* वीर भरं वच वामु bear, O hero, that burden वीर्यायि Aor 3rd sing pass Perf प्रायुक्तं Imp Atman 3rd sing of युज्ज् इति । मा Aor. sing 2nd person, of रच augment omitted वच Imp 2nd sing of वच इति ।

52nd Verse — क्षती श्रुती दृढमतेषु *You that have practised and heard the sentiments of learned elders* धीमान् *being yourself so wise* त्वं पैतृकं चेत् वचनं न कुर्याः *if you do not fulfil a paternal et-*

विच्छिद्यमानेऽपि कुले परस्य

पुंसः कथं स्यादिह पुत्रकाम्यां ॥ ५२ ॥

अस्माकमुक्तं बहु मन्यसे चे-

द्यदीशिषे त्वं न मयि स्थिते च ।

जिह्रेष्यतिष्ठन् यदि तात वाक्ये

जहोहि शङ्कां नृज शाधि पृथ्वीं ॥ ५३ ॥

दृढैरसां राज्यधुरां प्रवेदुं

कथं कनीयामहमुत्सहेयं ।

possession of desire परस्य पुंश्च then of a future person कथं स्यात् इह पुत्रकाम्या how can there be a desire for a son here in this world विच्छिद्यमाने अपि कुले even on the family becoming extinct. कुर्यात् 2nd sing Pot of क करोति । निच्छिद्यमाने pres part of छिद् विनति । स्यात् 3rd sing Pot of अस्ति ।

53rd Verse — अस्माकमुक्तं वदन्त्यसे चेत् If you think much of my words यदि ईशिषे न न मयि स्थिते च if you do not rule, i. e., pass the ruling order, while I am standing in front जिह्रेषि च निष्ठन् यदि तातवाक्ये if you feel any, shame, not standing by a father's words जहोहि शङ्कां then give up scruples नृज शाधि पृथ्वीं go and govern the world मन्यसे Pres 3rd sing of मन मन्यते च मद्य येने मंस्यसे । ईशिषे Pres 2nd sing ईश् ईहे ईमिह ईमाहमे ईशिष्यते ईशिव । जिह्रेषि pres 2nd sing of ज्री जिह्रति अह्रेषीत् जिह्र्याच्चकार श्रेष्यति । जहोहि Imp 2nd sing of जह जहानि । शाधि Imp 2nd sing शाध शासि चमिषत मणाय शसिष्यति मिह ।

54th Verse — दृढैरसां राज्यधुरां प्रवेदुं To bear the burden of an empire fit only for the eldest son कथं कनीयाम् चर्षं उत्सहेय how can I

मा मां प्रयुङ्क्थाः कुलकीर्तिलोपे

ग्राह स्य रामं भरतोऽपि धर्म्यं ॥ ५४ ॥

कर्जस्वलं हस्तितुरङ्गमेत-

दमूनि रत्नानि च राजभाञ्जि ।

राजन्यकं चैतदहं क्षितीन्द्र-

स्त्वयि स्थिते स्यामिति शान्तमेतत् ॥ ५५ ॥

इति निगदितवन्तं राघवस्तं जगाद

व्रज भरत गृहीत्वा पादुके त्वं मदीये ।

a younger son dare मा मां प्रयुङ्क्था कुलकीर्तिलोपे do not appoint me to the ruining of the family's reputation ग्राह स्य राम भरत अपि धर्म्यं Bharata also said these dutiful words to Rama च युङ्क्था 2nd sing Impf of युज augment omitted because of मा । प्रवाङ् Inf of वच वचति Pass past part वा Active part चेत्वा । चत्तरेष Pot 1st sing of वच ।

55th Verse—कर्जस्वलं All these forces, elephant and horse दमूनि रत्नानि च राजभाञ्जि all these diamonds and treasures for royal use राजन्यकं च एतत् and all these royal officers अहं क्षितीन्द्रं स्वयि स्थिते ह्यं and I become king while you are lying इति शान्तं शान्तं all this is simply preposterous ज्ञानमयम् अर्थात्चेदहं । Jayamangala को Pot 1st sing of वच ।

56th Verse—इति निगदितवन्तं राघवः जगाद To him, Bharata, thus speaking, Rama said व्रज भरत गृहीत्वा पादुके त्वं मदीये go Bharata, taking me, thou shalt possess me bereft of all fear or scruple पूज्यमानः जनैर्वा and honored by multitudes of people

च्युतनिखिलविशुद्धः पूज्यमानो जनैर्धैः

सकलभुवनराज्यं कारयास्मन् मतेन ॥ ५६ ॥

BOOK IV

निवृत्ते भरते धीमानचे रामस्तपोवनं ।

प्रपेदे पूजितस्तस्मिन् दण्डकारण्यमीयिवान् ॥ १ ॥

अटाव्यमानोऽरण्यानीं ससीतः सह लक्ष्मणः ।

बलाद्बुभुक्षुजोत्थिष्य अहे भीमेन रक्षसा ॥ २ ॥

सकलभुवन राज्य कारय अस्मन् मतेन *cause the clippers to reign over the whole world by my wish* निवृत्तिवचन Acc sing of निवृत्तिवचन । जगद् Perf 3rd sing of जग् वदति । मज Imp 2nd sing of मज वदति । मधीना Indeel part of मध मवति past part मधीत । च्युत past part of च्यु चरति । पूज्यमान pres part पूज ।

1st Verse — निवृत्ते भरते *Marata having returned home* धीमान राम *the wise Rama* चचे *when* मपयमे वपदे *got into the ascetic grace of Atre* पूजित *honoured* and *having been honoured there* दण्डकारण्यं *the forest* अटव्यमान *Perf 3rd sing of अट वदति* अण्यानीं *the forest* ससीत *Perf 3rd sing of सस वदति* सह *with* लक्ष्मण *Perf 3rd sing of लक्ष्मण वदति* ।

2nd Verse — अटाव्यमान *Walking over the great forest* मधीतः *with* सह *with* लक्ष्मण *being forcibly taken up* अहे *was carried off* बुभुक्षु *by a fierce hungry Lakshman* जोत्थिष्य *pres part Frequentative of उत्थ वदति* । उत्थिष्य Indeel part of उत्थिषिषि । अहे Perf pass 3rd sing of अह वदति ।

अवाक्शिरसमुत्पादं क्षतान्तेनापि दुर्दमं ।

भङ्ग्या भुजौ विरांधारयं तं तौ भुवि निचक्षतुः ॥ ३ ॥

आदिपातां रघुव्याघ्रौ शरभङ्गाश्रमं ततः ।

अध्यासितं श्रिया ब्राह्मणं शरण्यं शरणैपिणां ॥ ४ ॥

पुरो रामस्य जुहवाश्वकारं ज्वलने वपुः ।

शरभङ्गः प्रदिश्यात् सुतीक्ष्णमुनिकेतनं ॥ ५ ॥

यूयं समीप्यथेत्यस्मिन्नासिपहि वयं वने ।

दृष्टास्य स्वस्ति वो धामः स्वपुण्यविजितां गतिं ॥ ६ ॥

3rd Verse — त विराधाद्य तौ भुवि निचक्षतुः *They, too, Rama and Lakshmana, saw him called Viradha on the earth* क्षतान्तेन अपि दुर्दमं *indomitable even by Pluto* अवाक् शिरसं *with his head downwards* उत्पादं *and the feet upwards* भङ्ग्या भुजौ *having broken his two hands* भङ्ग्या *Indeed* part of मर्म भवति अवाहसीत । निचक्षतुः *Perf 3rd dual of नि-चक्ष् चक्षति अवासीत अवासीत अवासीत अविपति ।*

4th Verse — तत रघुव्याघ्रौ *Then the two great Raghus* आदिपातां *आदिपातां* शरभङ्गाश्रमं *recat to the hermitage of Sarabhanga* अध्यासितं *अध्यासितं* विद्या माह्व्या *resided in by the Brahminical Tortuna* शरण्यं *शरण्यं* शरणैपिणां *the refuge of seekers of shelter* आदिपातां *And 3rd dual of चक्ष् चक्षते*

5th Verse — पुर रामस्य *In front of Rama's* शरभङ्गः *शरभङ्गः* जुहवाश्वकारं *जुहवाश्वकारं* ज्वलने वपुः *Sarabhanga offered his body as an offering to Fire* प्रदिश्य *telling him* आश्रयं सुतीक्ष्णमुनिकेतनं *The residence of the Munisutiksna = near* प्रदिश्य *Indeed* part of दिग् दिगति ।

6th Verse — यूयं समीप्यथ [continuation of Sarabhanga's speech] "You shall come here *इति अस्मिन् आसिपहि वयं वने therefore (or under this expectation)* वः (I e I) *resided in this forest* इति अ

वसानस्तन्वकनिभे सर्वाङ्गीने तरुत्वचौ ।

काण्डीरः खाद्विकः शार्ङ्गी रक्षन् विप्रांस्तनुचवान् ॥ १० ॥

हित्वाशितं गवोनानि फलैर्येषाशितम्भवं ।

तेषसौ दन्दशूकारि वनेषानस्र निर्भयः ॥ ११ ॥

व्रातीनव्याख्यदीप्रास्त्रः सुत्वनः परिपूजयन् ।

परिपद्मलान् महाप्रह्वैराट नैकटिकाग्रमान् ॥ १२ ॥

students of the Saman भुञ्जे he ate घृतं उद्य च roasted and boiled meat हेवचान् कृत्वा after having offered them to the gods चानवान् himself being a regular sacrificer भुञ्जे Perf 3rd sing of भुज See III 45

10th Verse—वसाना नंदनचौ Clothed in two barks of trees तन्वकनिभे like fresh clothes सर्वाङ्गीने covering the whole body रक्षन् विप्रां protecting Brahmans काण्डीरः खाद्विकः शार्ङ्गी an archer, a swordsman, and a boxer, तनुचवान् armed with coat of mail वचानः pres part nom sing of वच वच् । रक्षन् pres part of रक्ष रक्षति ।

11th Verse—आशितं गवीमानि चिना Leaving grazing fields in which cattle find pasture or satisfaction वनेषु दन्दशूकारि that enemy of Rakshasas, Rama, तेषु वनेषु चानस्र went to those forests निर्भयः fearless वहे चेषु आशितम्भवं in which by reason of their fruits there was satisfaction in eating. चिना Indeed part. of च चरति । दन्दशूकारि verbal frequent of दम्भ दम्भति अदाहवीर ददम् ददति दद । चानस्र Perf 3rd sing of चच चरति आशीत चरिष्यति ।

12th Verse—व्रातीनवासदीप्राश्च With shining arms against murderous strages living by unfruitful practices सुत्वनः परिपूजयन् honour-

परेद्यव्यद्यपूर्वेद्युरन्येद्युश्चापि चिन्तयन् ।

दृद्धिद्वयौ मुनीन्द्राणां प्रियभावुकतामंगात् ॥ १३ ॥

आतिष्ठद्गु जपन् सन्ध्यां प्रकान्तामायतीगवं ।

प्रातस्तारां पतन्निभ्यः प्रबुद्धः प्रणमन् रविं ॥ १४ ॥

दृष्ट्वा पर्यशालायां राक्षस्याभीकयाय स ।

भार्योढं तमघञ्जाय तस्यै सौमित्रयेऽसकौ ॥ १५ ॥

ing the presses of the Soma चट वैकटिकायमान he repaired to neighbouring hermitages ; परिपट्टनं नचात्रैः Iaring assemblies of great Brahmins चट Perf 3rd sing of चट चटति चादीन चटिष्यति ।

13th Verse —चिन्तयन् Thinking on दृद्धिद्वयौ मुनीन्द्राणां the rise and decline of great Rishis परेष्वपि चय पूर्वेद्यु to-morrow, to-day, and yesterday, : e, future, present and past अन्येद्यु चपि and other days, at other times too, प्रियभावुकतां ज्ञातः he attained the position of a great favourite

14th Verse —आतिष्ठद्गु जपन् सन्ध्यां Repeating mantras until the rising of coars in the evening प्रकान्तां चायतीग्वं commenced from their coming to the fields प्रातस्तारां पतन्निभ्यः प्रबुद्धः a rising in the morning earlier than birds प्रणमन् रविं and bowing to the sun जपन् Pres part of गप जपति चत्रपीन जज्ञापीन जज्ञाप जपिष्यति ।

15th Verse —चय न दृष्ट्वा पर्यशालायां And now I was seen or noticed in the leaf thatched cottage राक्षस्या अभीकया by a lustful female Rishi's भार्योढं न चरञ्जाय having just been over as already married to a wife तस्यै सौमित्रये चयको that vile creature stood for the son of Simra

दधाना वलिमं मध्यं कर्णजाहविलोचना ।
 वाक्त्वचेनातिसर्वेण चन्द्रलेखेव पश्यतौ ॥ १६ ॥
 सुपाद् विरदनासोरुर्मृदुपाणितलाङ्गुलिः ।
 प्रथिमानं दधानेन जघनेन घनेन सा ॥ १७ ॥
 उन्नतं दधती वक्त्रं शुद्धदलालकुण्डलं ।
 कुर्वाणा पश्यतः शंयून् सन्निधिं सुहसानना ॥ १८ ॥
 प्राप्य चञ्चूर्यमाणासौ पतीयन्ती रघूत्तमं ।
 अनुका प्रार्थयाच्चक्रे प्रियाकर्तुं प्रियम्बदा ॥ १९ ॥

16th Verse — दधाना वलिमं मध्यं *Having a tender fleshy middle* कर्णजाह विलोचना *with eyes extending to the bottom of the ears* वाक्त्वचेनातिसर्वेण *with speech and skin surpassing all others* चन्द्रलेखेव पश्यतौ *like a lunar digit at the commencement of a fortnight* कर्णजाह कर्णमूलमग्नेयं *Jayamangala* कर्णमूल कर्णजाह *Bharata Mallika*

17th Verse — सुपाद् *With beautiful feet* विरदनासोर् *with thighs like the proboscis of an elephant* मृदु पाणितलाङ्गुलि *with delicate palms and fingers* प्रथिमानं *form* वसु *with affix रमन्* ।

18th Verse — उन्नतं दधती वक्त्रं *Having a head with prominent nose* शुद्धदल लालकुण्डलं *with clean white teeth and wearing ear rings* कुर्वाणा पश्यतः शंयून् *Making happy, 1 =, pleasing those who see her* सन्निधिं सुहसानना *having a wealth and beautiful smiling face* दधती *Pres Part fem of धा दधानि* । पश्यतः *Pres Part acc pl of दृश् पश्यति* ।

19th Verse — चञ्चूर्यमाणा यन्मै *She walking about immodestly* प्राप्य रघूत्तमं *and finding the excellent Raghu Lakshmana* पतीयन्ती *desiring to have him for husband* अनुका प्रार्थयाच्चक्रे *lustful, she solicited*

सौमित्रे मामुपायंस्थाः कस्त्रामिच्छुर्वशम्बदां ।
सुभोगीनां सहचरीमशङ्कः पुरुषायुषं ॥ २० ॥
तामुवाच स गौष्ठीने वने स्त्रीपुंसभीषणे ।
अस्त्वैर्यम्पश्यरूपा त्वं किमभीरुरार्यसे ॥ २१ ॥
मानुषानभिलष्यन्ती रोचिष्णुर्दिव्यधर्मिणी ।
त्वमप्सरायमाणेह स्वतन्त्रा कथमञ्चसि ॥ २२ ॥

him प्रियाकर्तुं प्रियमनसा speaking agreeably with a view to ingratiate him चतुर्थमाणा pres part fem Intensive in a disgraceful sense from चर चरणि चक्ष्यते । पनीयम् nominal from पति ।

20th Verse—समित्रे रक्ष्य वामद मा उदायस्या O son of Sumitra, and me of thy free will and without any scruples क्वचि वामद्वदा me who am so much to be desired and promising subjection to thee दुभामीना वचवरीं thy fit and auspicious companion पुत्रदायुष to the full term of human life उदायस्याः 2nd sing Aor from उव यम, here used in a precative sense

21st Verse—ना उवाच स He spoke to her thus गौडिनि वने in this ruined pasture now a forest wild खौपुनभीरु fearful both to men and women ने कि अभीष्ट चरायेंगे how or why art thou scander- ing fearless अद्वयभयम्भवा thou that appearest to be one to whom even the sight of the sun is disallowed गौडिनि भूषणै मोह यन्त्रिन सम्प्रति मोहहारोऽपि नास्ति Bharata Malhha चरायेंगे 2nd sing Inten- sative from च to go

22nd Verse — तं दृष्ट्वा ममन्ता कथं ब्रह्मणि *Why art thou ranging here independently मानुषान् अभिलषन्ती lusting for men* रोचिषु दिव्य भक्तिर् being thyself resplendent, naturally like an aeral अप्सरायमाणा walking like an Apsara, अभिलषन्ती Pres part fem लभ लप्सति-ने कलाशील बलशील अर्पणित मन्त्राय ह्य लपिष्यति ते । ब्रह्मणि *From* 2nd sang of ब्रह्म ब्रह्मणि आसीत् आनन्द ब्रह्मणि ।

उग्रम्पश्याकुलेऽरण्ये शालीनत्वविवर्जिता ।

कामुकप्रार्थनापट्वीं यतिवत्नी कथं न वा ॥ २३ ॥

राघवं पर्यशालायामिच्छानुरहसं पतिं ।

यः स्वामी मम कान्तावानौपकर्णिकलोचनः ॥ २४ ॥

वपुश्चान्दनिकं यस्य कार्ष्णवेष्टनिकं मुखं ।

संग्रामे सर्वकर्म्मणौ पाणी यस्यौपजानुकौ ॥ २५ ॥

बद्धो दुर्बलरक्षार्थमस्तिर्येनौपनीविकः ।

यश्चापमाश्मनमख्यं सेपुं धत्तेऽन्यदुर्वहं ॥ २६ ॥

23rd Verse—यतिवती कथं न वा *How is it thou hast not a husband* कामुकप्रार्थनापट्वी *so dexterous in amorous solicitations* [पट्वी *form of पट्*] उग्रम्पश्याकुले चरण्ये *in this forest haunt of wild fierce-looking tribes or animals* शालीनतन विवर्जिता *destitute of the characteristics of a domestic lady*

24th Verse—राघव पर्यशालायाम् पति रश् *Goel Rama for thy husband in that leafy cottage* अनुरहसं लो *is solitary* यः स्वामी मम *who is my lord* कान्तावान् *having a wife* and so understanding married life औपकर्णिकलोचन *having eyes extending to the ears*

25th Verse—वपुः कार्ष्णनिकं यस्य *Whose body is covered with sandal paste* कार्ष्णवेष्टनिकं मुखं *whose face is adorned with ear rings* पाणी यस्य औपजानुकौ *whose arms reaching to the knees* संग्रामे सर्वकर्म्मणौ *are effective for all works in war*

26th Verse—बद्धो अस्ति सेन औपनीविक *By whom a sword is tied to his side* दुर्बल रक्षार्थे *for the protection of the weak* वा चाप धत्ते *who holds a bow* चाश्मनमख्यं *as of stone* सेपुं *fitted with arrows* *unbearable by any others*

सौमित्रे मामुपायंस्थाः कस्मामिच्छुर्वशम्बदा ।

सुभोगीनां सहचरीमशङ्कः पुरुषायुषं ॥ २० ॥

तामुवाच स गौष्टीने वने स्त्रीपुंसभीषणे ।

अस्त्वैर्यम्पश्यरूपा त्वं किमभीरुरार्यसे ॥ २१ ॥

मानुषानभिलष्यन्ती रोचिष्णुर्दिव्यधर्मिणी ।

त्वमसुरायमाणेह स्वतन्त्रा कथमञ्चसि ॥ २२ ॥

him प्रियाकर्तुं प्रियम्बदा speaking agreeably with a view to ingratiate him चतुर्थमात्रा pres part fem Intensive in a disgraceful sense from अर अरति अचर्यते । पत्नीपत्नी nominal from पति ।

20th Verse —सौमित्रे इच्छुर्वशम्बदा O son of Sumitra, sed me of thy free will and without any scruples कस्मां कस्माम्बदा the who am so much to be desired and promising subjection to thee सुभोगीना सहचरी thy fit and auspicious companion पुरुषायुष to the full term of human life उपायस्था 2nd sing Aor from उप यम, here used in a precativ sense

21st Verse —ता उवाच स He spoke to her thus गौष्टीने वने in this ruined pasture now a forest wild स्त्रीपुंसभीषण fearful both to men and women न किं अभीरु अरार्यसे how or why art thou scander- ing fearless अस्त्वैर्यम्पश्यः thou that appearest to be one to whom even the sight of the sun is disallowed गौष्टीन भूतपूर्व नाष्ट यस्मिन् सम्प्रति गौष्टीनोऽपि नास्ति Bharata Mallika अरार्यसे 2nd sing Inten- sive from अर to go

22nd Verse —न स्वतन्त्रा कथमञ्चसि Why art thou ranging here independently मानुषान अभिलष्यन्ती lusting for men रोचिष्णु दिव्य धर्मिणी being thyself resplendent, naturally like an aerial अप्सरापत्नी walking like an Apsara, अभिलष्यन्ती Pres part fem एष सञ्चति-ने अस्माकीन अस्माकीन अस्मिन्निष्ठ सन्नाह स्नेह समिप्यति ते । अस्मिन्निष्ठ Pres 2nd sing of अस्मिन् अस्मिन्निष्ठ अस्माकीन अस्मिन्निष्ठ ।

उग्रस्यश्याकुलेऽरण्ये शालीनत्वविवर्जिता ।

कामुकप्रार्थनापट्वो पतिवत्नी कथं न वा ॥ २३ ॥

राघवं पर्यशालायामिच्छानुरहसं पतिं ।

यः स्वामी मम कान्तावानौपकार्यिकलोचनः ॥ २४ ॥

वपुश्चान्दनिकं यस्य कार्यवेष्टनिकं मुखं ।

संग्रामे सर्वकर्मिणौ पाणौ यस्यौपजानुकौ ॥ २५ ॥

बहौ दुर्बलरक्षार्थमसिर्येनौपनीविकः ।

यथापमाश्रनप्रस्थं सेपुं धत्तेऽन्यदुर्वहं ॥ २६ ॥

23rd Verse — पतिवती कथं न वा How as if thou hast not a husband कामुकप्रार्थनापट्वी so dexterous in amorous solicitations [पट्वी fem of पटु] उग्रस्यश्याकुलेऽरण्ये in this forest haunt of wild fierce looking tribes or animals शालीनत्वविवर्जिता destitute of the characteristics of a domestic lady

24th Verse — राघव पर्यशालायामिच्छेन्नुरहसं Seek Rama for thy husband in that leafy cottage अनुरहसं who is solitary यः स्वामी मम who is my lord कान्तावानौपकार्यिकलोचनः having a wife and so understanding married life औपकार्यिकलश्च having eyes extending to the ears

25th Verse — वपुश्चान्दनिकं यस्य Whose body is covered with sandal paste कार्यवेष्टनिकं मुखं whose face is adorned with ear rings पाणौ यस्य औपजानुकौ whose arms reaching to the knees संवासे कथं कर्मिणौ are effect re for all works i. e. war

26th Verse — बहौ धत्तेऽन्यदुर्वहं By whom a sword is tied to his side दुर्बल रक्षार्थं for the protection of the weak वा चाप यन्त्रे who holds a bow चापान्त्रेण as of alone पटुं fitted with arrow अन्यदुर्वहं inobscurable by any others

जेता यज्ञद्रुहां संख्ये धर्मसन्तानसू बने ।

प्राप्य दारगवानां यं मुनीनामभयं सदा ॥ २७ ॥

ततो वाद्यमानासौ रामशालां न्यविष्टत ।

मासुपायंस्त रामेति वदन्ती सादरं वचः ॥ २८ ॥

अस्त्रीकोऽसावहं स्त्रीमान् स पुष्यतितरां तव ।

पतिरित्यब्रवीद्रामस्तमेव ब्रज मा मुचः ॥ २९ ॥

27th Verse —जेता यज्ञद्रुहां संख्ये He is conqueror in war with
alters of sacrifices धर्मसन्तानसू the cause of the extension of Virtue
 प्राप्य *icham having found* अभये सदा there is always fearlessness,
 i. e., a feeling of security अभे दारगवाणां among women and cows
 in the forest मुनीनां and among hermits

28th Verse —ततो वाद्यमाना सौ She then electing Rama
 रामशालां न्यविष्टत entered the cottage of Rama वदन्ती सादर वचः
 uttering the following respectful expression सां उपायंस्त राम इति
 thus "O Rama, let your excellency need me" वाद्यमाना Pres part.
 fem of वाद्यत वाद्यते । न्यविष्टत 3rd sing Aor Atman of विष्ट ।
 उपायंस्त 3rd sing Aor of उप पय in a relative sense—agrees with
 भवान् understood

29th Verse —अस्त्रीकोऽसावहं He, Lakshmana, is without a wife
 अहं स्त्रीमान् I am with a wife स पुष्यतितरां तव पति Je becoming your
 husband will crush you better इति अत्रणीत् राम इति स्पष्टम् I ma
 तमेव ब्रज go to him मा मुच don't leave him पुष्यतितरां according
 to Sid ksum Vol I 700, 701, (Pāṇini 5-1-50 and 5-1-50) and
 Mughsholukha किरावादात्र चतुर्णां पतनं (19 Taitthya) मुच Aor
 2nd sing of मुच मुचति Augment omitted loc uss of मा ।

लक्ष्मणं सा दृपस्यन्ती महोद्यं गौरिवागमत् ।

मन्मथायुधसम्पातव्यथ्यमानमतिः पुनः ॥ ३० ॥

तस्याः सासद्यमानाया खोलूयावान् रघूत्तमः ।

असिं कौश्लेयमुद्यम्य चकारापनसं मुखं ॥ ३१ ॥

अहं हर्षणखा नाम्ना नूनं नाज्ञायिपि त्वया ।

दण्डोऽयं क्षेचियो येन मय्यपातोति साव्रवीत् ॥ ३२ ॥

पर्यशासीद्विविष्टासौ संदर्श्य भयदं वपुः ।

30th Verse — लक्ष्मणं सा दृपस्यन्ती पुनः She went again to Lakshmana दृपस्यन्ती महोद्यं नैः एव as a cow does lusting after a grass-plant मन्मथायुधसम्पात व्यथ्यमानमतिः troubled in mind under the pressure of the arms of Cupid अतस्तु Aor 3rd sing of अत दधति ।

31st Verse — रघूत्तमः असिं कौश्लेयमुद्यम्य एव The excellent Raghu Lakshmana being drawn out his dagger from its sheath at his side चकार अपनसं मुखं made the free nostrils वत्सा भासद्यमानाया of her sitting close by him with a side intent कौश्लेयमुद्यम्य cutting it deep धामद्यमानाया gon sing tem part frequentative from घृ । खोलूयावान् like खोलूयावान् III 32 सासद्य verbal frequent from सृ ।

32nd Verse — सा इति अत्रवीत् She thus spoke एव हर्षणखा नाम्ना I am by name Sarpanak, or Sieve named नूनं नाज्ञायिपि अपा I am certainly not known to you एन वचि अपाति ८, mea is of whom : fallen on me एव अय च वपुः this jenally which is curable only is another body in the next world—1 ०, incurable in this life वपुः अपाति Aor Passive 1st singular of अ । अपाति Aor Passive 3rd singular of अत पतति ।

33rd Verse — पर्वण्युद्योत् दिविष्ठा अपो Flying up and being : the sky the fulminated male lectures संदर्श्य भयदं वपुः exhibiting a

अपिस्फवच्च बन्धूनां निनङ्क्षुर्विक्रमं मुहुः ॥ ३३ ॥

खरदृषण्योर्भात्रोः पयंदेविष्ट सा पुरः ।

विजिग्राहयिषु रामं दण्डकारण्यवासिनोः ॥ ३४ ॥

कृते सौभागिनेयस्य भरतस्य विवासिनी ।

पिचा दौर्भागिनेयो यौ पश्यतं चेष्टितं तयोः ॥ ३५ ॥

मम रावणनायाया भगिन्या युवयोः पुनः ।

अयं तापसकाङ्क्षंसः क्षमध्वं यदि वः क्षमं ॥ ३६ ॥

terrible bolt मुहुः अपिस्फोवच्च बन्धूनां निनङ्क्षुर्विक्रमं *again and again magnifying the power of her relatives* निनङ्क्षुः *being about to vanish in* the air परि-चक्ष्णन्ती Aor 3rd sing of दृष दृषति-ने or दृषयति ने दृष्याव गये प्रभवति ने । पश्यतं Indefn part of दृश् in casual form दर्शयति । निनङ्क्षुः Desid fr भव अपिस्फोवच्च caus from स्फाव

33th Verse—पयंदेविष्ट सा *She cried glaucely* खरदृषण्योर्भात्रोः *her two brothers residing in the forest of Dandak* विजिग्राहयिषु रामं *desiring to induce them to war against Rāma, the terminal visarga being followed by the letter र in राम is omitted, lengthening its preceding vowel* पचि चदेविष्ट Aor 3rd sing of दृष दृषते दिदेश देविष्यतः ।

34th Verse—पश्यतं चेष्टितं तयोः *See the act of those two* दौर्भागिनेयो विच विचामिनी *who were banished by their father as sons of ill favoured queen* क्षम क्षम दौर्भागिनेयस्य यवनस्य *for the sake of Bharata the son of the well favoured queen* पश्यतं Imp 2nd dual of दृश् पश्यति ।

35th Verse—अयं तापसकाङ्क्षंसः *This multation by the hands of a hermit* मम रावणनायाया *of me who like Lakshma for protector* भगिन्याः *my sister* युव and अयं *my two* क्षमध्वं *forbear* यदि *if*

असंस्कृष्टिमसंव्यानावनुस्त्रिमफलाशिनैः ।

अधृष्टिमपरीवारौ पर्यभूतां तथापि मां ॥ ३७ ॥

अथेयसमवाप्तासि आठभ्यां प्रत्यभाणि सा ।

प्राणिवस्तव मानार्थं ब्रजाश्वसिहि मा रुदः ॥ ३८ ॥

जक्षिमोऽनपराधेपि नरान्नक्तन्दिवं वयं ।

कुतस्यं भोरु यत्तेभ्यो द्रुह्यद्भ्योपि क्षमामहे ॥ ३९ ॥

४ वचन 1/ it be tolerable to you or if you dare disregard it : वचर्थ
Imp 2nd pl of चक्षते चक्षन्ति चक्षत चक्षमे दक्षिष्यते चक्षन् ।

37th Verse — अण्डनिर्मलव्यानेः With garments unmanufactured,
1 e, clothed in barks and leaves of trees अनुस्त्रिमफलाशिनैः eating
fruits never cultivated, 1 e, wild berries अधृष्टिमपरीवारैः with at-
tendants never fostered or maintained by themselves, 1 e, having
wild animals for their companions पर्यभूतां तथापि मां and yet they
insulted me अन् अस्त्रिम from वप to ३०८ वरति चराक्षीन् उवाच वक्षति
उवा । परि-अभूता Aor 3rd dual of भू भवति ।

38th Verse — आठभ्यां प्रत्यभाणि सा By her two brothers she was
replied to thus अथेयसं ब्रजाश्वसि thou shalt obtain satisfaction to mor-
row प्राणिव तव मानार्थं see two lice for thy honor इति आश्वसिहि मा
रुदः go, take comfort, do not cry इति चक्षन्ति Aor 3rd sing passive
of चक्ष भवति ॥ प्राणिव pres 1st dual of प्र चक्ष चक्षति आसीत चक्ष
चक्षिष्यति : आश्वसिहि Imp 2nd sing of आ-चक्ष चक्षति ।

39th Verse — अक्षिम वरान वयं Men see eat वयं दिव night and
day अभयार्थे अपि even when they are not in fault कुतस्यं भोरु
whence, thou timid creature! came thy apprehension यत् तेभ्यो
द्रुह्यद्भ्योपि क्षमामहे that we shall forbear with them though they
are enemies अक्षिम Pres 1st pl of अक्ष अक्षिनि अक्षयति अक्षय
अक्षिष्यति : द्रुह्यद्भ्यो pres part Instr 3rd pl of द्रुह द्रुहति अद्रुहत
द्रुहोऽद्रुहिष्यति द्रुह्यति : चराक्ष 1st pl pres of चक्ष चक्षते ।

तौ चतुर्दश साहस्रबलौ निर्ययतुस्ततः ।

पारश्वधिकधानुष्कशाक्तीकप्रासिकान्वितौ ॥ ४० ॥

अथ सम्पततो भीमान् विशिखै रामलक्ष्मणौ ।

बहुमूर्द्ध्नी द्विमूर्द्धांश्च त्रिमूर्द्धांश्चाहतां मृधे ॥ ४१ ॥

तैर्दृक्करुमसंभुम् क्षुण्णभिन्नविपन्नकैः ।

निमग्नोद्विग्नसंश्लेष्टैः यत्र दीनैश्च मेदिनी ॥ ४२ ॥

40th Verse.—तौ नौ निर्ययतु *Then they two, Khara and Dushana, marched out* चतुर्दश साहस्रबलौ *fourteen thousand strong,* पारश्वधिकधानुष्कशाक्तीकप्रासिकान्वितौ *having axe-men, bow-men, spear-men and lancers* निर्ययतु *Perf 3rd dual of गिर या याति ।*

41st Verse —अथ रामलक्ष्मणौ *Then Rama and Lakshmana* निशिचैश्चरुतां मृधे *by their arrows slew in battle* सम्पतत भीमान् *them rushing terrific* बहुमूर्द्ध्नी द्विमूर्द्धांश्च त्रिमूर्द्धांश्च *many-headed, two-headed and three headed* अहतां *Imp 3rd dual of हन ह न ।*

42nd Verse —तैः दृक्करुमसंभुम्क्षुण्णभिन्नविपन्नकैः *By them, some torn to pieces, some mutilated, some twisted, some pressed, some pierced, others dead corpses* निमग्नोद्विग्नसंश्लेष्टैः *others again drowned in pools of blood, or panic struck, or abashed* दीनैश्च *some also miserably afflicted* यत्र मेदिनी *the earth was filled* दृक्कः *past passive part of दृक् दृक्षति अक्षयति or अक्षयतीन् वक्ष्यति वक्ष्यति । दृक्, from दृज दृजति अक्षयतीन् वराज रोष्यति । स भुज from भुज भुजति अभिधीत भुभोज भेष्यति । अक्ष fr अक्ष् अक्षति अक्षुदत अक्षौतीत अक्षोदोक्षोत्ति । भिन्न fr भिद भिन्नति अभिदन् अभिधीत बिभद भेष्यति । विपन्न fr वि पद पयने अपादि पेदे पश्यते । नि मय fr मयज मज्जति अमाहवीत ममज्ज मज्ज्यति । एत विज fr एत विज विजते अविजिह विविज । स क्षीणे fr क्षी जिज्ञेति । पत्रे pass. Perf 3rd sing इ पिपति or इष्यति अपारीत पवार परिष्यति and परीष्यति ।*

केचिद्वेपथुमासेदुरन्ये दवथुमुत्तमं ।

सरत्तं वमथुं केचिद्भ्राजथुं न च केचन ॥ ४३ ॥

मृगयुमिव मृगोऽथ दक्षिणेर्भा

दिशमिव दाहवतीं मरावुदन्यन् ।

रघुतनयमुपाययौ चिमूर्द्धौ

विपश्चिद्वेपथुमुखं पतचिराजं ॥ ४४ ॥

शितविशिखनिष्कतक्रास्त्रवक्त्रः

क्षितिभृदिव क्षितिकम्पकोर्णशृङ्गः ।

43rd Verse —केचिन् वेपथु मासेदु Some got to trembling चन्ने दवथु उत्तम others to acute pains सरत्त वमथु केचिन् some to romancing blood भाजथु न च केचन none attained to any lustre वपथु from वप वेपथु with afflict वमथु । दवथु the same is. दु दनेति यदौपीन् । वमथु the same is वम वमति यदनीन् वमाम वनिष्यति वान् । भाजथु the same is भाज भाजते अभजिष्य वभाज and भेजे भाजिष्यते ।

44th Verse —यय रघुतनय उपाययौ चिमूर्द्धौ Then the three headed Nakshas Trisura came upon the son of Raghu ममथु दव मर दक्षिणो like dier already wounded on the right side coming again to the hunter दिशमिव दाहवतीं मरा उदन्यन् as to a burning rejon in the desert on being thirsty विपश्चिद्वेपथुमुखं पतचिराजं and like a serpent to the fierce mouthed king of birds, Garuda. उदन्यन् pres part of उदन्यति Nominal from उदक ।

15th Verse —निमविनिष्यनिष्कत छत्रवक्त्र All his heads cut off by sharp arrows, चितिभृत् दव चितिकम्पकोर्णशृङ्ग like a mountain with its peaks shattered by earthquake, मर उपाययौ य राघवाना he,

भयमुपनिदधे स राक्षसाना

मखिलकुलक्षयपूर्वलज्जतुल्यः ॥ ४५ ॥

BOOK V.

निराकरिष्णु वर्तिष्णु वर्धिष्णु परितो रणं ।

उत्पतिष्णु सहिष्णु च चेरतुः खरद्वयगौ ॥ १ ॥

तौ खड्गमुपेलप्रासचक्रवाणगदाकरौ ।

अकार्षामायुधच्छायं रजः सन्तमसे रणे ॥ २ ॥

अथ तीक्ष्णायसौ वाणैरधिर्मम रघुत्तमौ ।

व्याधं व्याधममूढौ तौ यमसाक्षकतुर्दिपौ ॥ ३ ॥

*Trisira, personated the peril of the Rakshases मखिलकुलक्षयपूर्वलज्जतुल्य-
तुल्य like a portent foreboding the ruin of the whole race*

*1st Verse — खरद्वयगौ Kṣara and Dushana निराकरिष्णु capable of
repelling the enemy वर्तिष्णु capable of standing a battle वर्धिष्णु ca-
pable of enlarging themselves by magical power उत्पतिष्णु capable of
flying upward सहिष्णु च and also gifted with endurance चेरतुः
परित एव hovered about the battle The affix रणञ्च (Mugdhabo-
dha रण्) expresses ability or capacity. चेरतु 1st 3rd dual.
of चर चरति*

*2nd Verse — तौ चण्डमुपलप्रासचक्रवाणगदाकरौ Those two, with sword,
pestle, discus, arrow and club in hand रजः सन्तमसे रण in the battle
field dirl ene t by dust अकार्षे चायुधच्छायं caused the aside of a mul-
titude of weapons अकार्षे Aor 3rd dual of अ कराति ।*

*3rd Verse — अथ रघुत्तमौ then the two excellent Raghuz अमूढौ
unconfounded or wide awake in battle तौ दिपौ यमसाक्षकतुर्दिपौ made*

हतवन्धुर्जगामासौ ततः सूर्पणखा वनात् ।

पारे समुद्रं लङ्कायां वसन्तं रावणं पतिं ॥ ४ ॥

सम्प्राप्य राक्षससभं चक्रन्द क्रोधविह्वला ।

नामग्राहमरोदीत सा आतरो रावणान्तिके ॥ ५ ॥

दण्डकामध्यवातां यौ धीर रक्षप्रकाण्डकौ ।

नृभ्यां संख्येऽक्षयातां तौ सभृत्यौ भूमिवर्धनौ ॥ ६ ॥

those two enemies subject or offerings to Rama अधिसभं यत्र राधं
piercing them in vital parts जीह्वं चापयै चापै by means of arrows
drawing sharp iron blades चक्रन्द Perf 3rd dual. of ह करोति । आधं
Part. समुद्रं or वसन्तं ।

4th Verse — ततः सूर्पणखा Then that Sarpasaniha वनवन्धु her
relatives being slain वनान् लम्बोत्त went from the forest रावणं पति and
betook herself to Ravana for protection वसन्तं लङ्कायां dwelling in
Lanka पारे समुद्रं by the sea side, or over the sea

5th Verse — सम्प्राप्य राक्षससभं Having reached the assembly of
the Rakshases चक्रन्द she cried out क्रोधविह्वला agitated with rage
नामग्राहं taking their names, अरोदीत सा आतरो she cried for her
brothers, रावणान्तिके near Ravana चक्रन्द Perf 3rd sing from
संख्येऽक्षयातां III 28 supra नामग्राहं Part समुल्लं of पदं दृष्टानि । अरोदीत
Impf of ह करोति ।

6th Verse — धीर रक्षप्रकाण्डकौ O hero, the two eminent Rakshases
दण्डकौ अधवातां यौ who resided in the forest of Dandaka तौ नृभ्यां
मध्ये वसन्तौ they in a battle have by two men been turned into
भूमिवर्धनौ accretions to the soil of the Earth सभृत्यौ together with
their servants अधि-अवातां Aer 3rd dual of वध वधति । दण्डकानां
Pass Aer 3rd dual of ह ।

विग्रहस्तव शक्रेण वृहस्पतिपुरोधसा ।

साईं कुमारसेनान्या शून्यश्चासीति कोनयः ॥ ७ ॥

यद्यहं नाथनायास्यं विनसा हतवान्धवा ।

नाक्षस्यस्त्वमिदं सर्वं प्रमाद्यंश्चारदुर्वलः ॥ ८ ॥

करिष्यमाणं विज्ञेयं कार्यं किं नु कृतं परैः ।

अपकारे कृतेष्वज्ञो विजिगीषु न वा भवान् ॥ ९ ॥

7th Verse — विग्रह तव शक्रेण चार्धं Your war ॥ with Sakra (Indra) वृहस्पतिपुरोधसा whose foremost minister is Vrihaspati कुमारसेनान्या whose general is Kartikeya शून्यश्च and yet you are vacant or unthoughtful एति के। नय what policy is this सेनान्या Instr sing of सेनानी ।

8th Verse — यदि अहं नाथ If I, O Lord, न आयास्य had not come विनसा noseless हतवान्धवा and with relatives killed न आयास्य न then you would not have known एद सर्वं all this प्रमाद्यंश्चारदुर्वल being neglectful and frail in your intelligence एम चार्लस आयास्य Conditional (एद) 1st sing of आ या । अथास्य the same 2nd sing of आ । प्रमार्द्यं pres part of प्रमद आयासि ।

9th Verse — परे करिष्यमाणं विज्ञेयं Even the act which is about to be done by the enemy ought to be known beforehand through the intelligence department of the state किं नु कृतं what to say (1 ॥, to say nothing) of what is done अपकारे कृत अपि अज्ञ but even when injury is done you are ignorant of it विजिगीषु न वा भवान् are you desirous of conquering or not विजिगीषु verbal desid of जि ।

वृतत्वं प्राचेसमितैः खड्गारूढः प्रमादवान् ।

पानशौण्डः श्रियं नेता नात्यन्तीनत्वमुन्मनाः ॥ १० ॥

अध्वरेध्वनिचित्वत्सु सोमसुत्वत आश्रमान् ।

अन्तुं महेन्द्रियं भागमैति दुश्शयनोऽधुना ॥ ११ ॥

आमिहीयं दधि क्षीरं पुरोडाशं तथौषधं ।

हविर्हयङ्गवीनश्च नाप्युपघ्नन्ति राक्षसाः ॥ १२ ॥

युवजानि धनुष्याणि भूमिष्ठः खविचारिणः ।

रामो यमद्रुहो हन्ति कालकल्पशिलीमुखः ॥ १३ ॥

10th Verse — एता म प्राचे समितैः *You are surrounded by mess-companions खड्गारूढः पान दवान् mounted on a bed, a gaily headed loor पानशौण्डः उन्मनाः decolied to drink and slightly in mind विष नेतः* न नात्यन्तीनं *you will & ter bring Fortuna much near to you*

11th Verse — दुश्शयनः अधुना रेति आश्रमान् *Indra now comes to the termilages सोमसुत्वत full of Soma pressers अध्वरेध्वः अघिचित्वत्सु at sacrificers, full of Fire urters अन्तुं महेन्द्रियं भागं to eat the portion reserved for the great lord अन्तुं Int. of अदः अति ।*

12th Verse — आमिहीयं दधौ क्षीरं *Such a curds and milk seasoned with मेल्य पुरोडाशः तथौषधः and meal or "cakes enriched with ghee हविर्हयङ्गवीनश्च and fresh clarified butter from the preceding evening's milk नापि उपघ्नन्ति राक्षसाः nor can Rakshases touch them*

13th Verse — युवजानि *With a young wife धनुष्याणि bows in hand भूमिष्ठः रामः Rama, himself a terrestrial कालकल्पशिलीमुखः hating deadly arrows हन्ति कालः यमद्रुहः खविचारिणः the aeral obstructers of*
" १८, १८, Rakshases"

मांसान्योष्ठावलोप्यानि साधनीयानि देवताः ।

अश्रन्ति रामात् रक्षांसि विभ्यत्यश्रुवते दिशः ॥ १४ ॥

कुरु बुद्धिं कुशाग्रीयामनुकामीनतां त्यज ।

लक्ष्मीं परम्परीणां त्वं पुत्रपौत्रीयतां नय ॥ १५ ॥

सहायवन्त उद्युक्ता वहवो निपुणाय यां ।

श्रियमाशासते लोलां तां हस्तकृत्य माश्रयोः ॥ १६ ॥

14th Verse.—देवताः दक्षिणि *Gods eat* भांसानि योष्ठावलोप्यानि *flesh* so tender that it may be cut by the very lips साधनीयानि even the flesh of victims sacrificed as means of celestial bliss रामात् रक्षांसि विभ्यन्ति but Rakshases are in terror of Rama अश्रुवते दिशः flying they cover all sides दक्षिणि *pres. 3rd pl. of दक्ष दक्षति चाङीत् चान्ति चक्षिष्यति । विभ्यन्ति pres. 3rd pl. of भि विभेति अप्रैवोत् विभाष विभदाहकार भेषति । अश्रुवते Pres. 3rd pl. of अश्रु अश्रुते ।*

15th Verse.—कुरु बुद्धिं कुशाग्रीयां *Make your thoughts sharp in the extremities of Kus grass अनुकामीनतां त्यज give up the pursuit of pleasure नय मे लक्ष्मीं परम्परीणां do thou lead or lay beneath the Fortuna inherited from a long line of ancestors पुत्रपौत्रीयतां to the possession of thy sons and grandsons.*

16th Verse.—यां यिषे *That Fortuna whom सहस्र निपुण च many and skilful persons सहायवन्त उद्युक्ता aided and numerous actors आशासन्त are ever desiring or seeking साश्रयो मे भासां do not trust to her, uns'ble, हस्तकृत्य having got her in hand, i. e., accepted चामासन्ते 3rd pl. of आभ in Atman तां लोलां चक्षुषिह दग्धे चाभिषन्ते । आश्रयोः Acc. 2nd sing चय चयिनि ।*

लक्ष्मीः पुंयोगमाशंसुः कुलटेव कुतूहलात् ।

अन्तिकेऽपि स्थिता पत्युच्छलेनान्यं निरीक्षते ॥ १७ ॥

योपिदृन्दारिका तस्य दयिता हंसनादिनी ।

दूर्धाकाण्डमिव श्यामा न्यग्रोधपरिमण्डला ॥ १८ ॥

नास्यं पश्यति यस्तस्या निंस्ते दन्तच्छदं न वा ।

संश्रुणोति न चोक्तानि मिथ्यासौ विहितेन्द्रियः ॥ १९ ॥

सारेऽस्ताविन्द्रियार्थानां यस्यासौ तस्य नन्दयुः ।

तल्पे कान्तानरैः सार्धं मन्येऽहं धिक्त्रिमञ्जर्यु ॥ २० ॥

न तं पश्यामि यस्यासौ भवेन्मोदेजया मतैः ।

17th Verse — लक्ष्मी अन्तिके पत्यु स्थिता अपि *Fortuna, though remaining near her lord, कुतूहलात् वहेन चर्चं निरीक्षते from curiosity looks to another at a distance under some pretext पुंयोग माशंसु desiring association with men कुलटा एव like a cooing*

18th Verse — यया दयिता *His wife दूर्धाकाण्डमिव श्यामा fair like a stall of Darta वचनादिनी uttering notes like the swan न्यग्रोधपरिमण्डला handsome shaped योपि दृन्दारिका is most beautiful among women दूर्धाकाण्डमिव श्यामा वा सी श्यामेति वक्ष्यते Bharata mallika मये श्रीया भवत्या मा न्यग्रोधपरिमण्डला Bharata mallika*

19th Verse — न पश्यति न तस्या *Who does not see her face निचे दन्तच्छदं न वा nor kisses her lips अश्रुणोति न च उक्तानि nor hears her accents मिथ्या सौ विहितेन्द्रिय man has he been endowed with the organs of perception निचे Pres 3rd sing of निव.*

20th Verse — नार चमौ इन्द्रियाणाम् *She is the best among objects of sensation अयं चमौ इत्य नन्दयुः whose she is he has enjoyment indeed तस्य न वे I ... चिक निमज्जयु fly on such sleeping*

21st Verse — न तं पश्यामि *I do not see him or any one यस्य चमौ*

चैलोक्तेनापि विन्दस्त्वं तां क्रीत्वा सुकृतीभव ॥ २१ ॥

नैवेन्द्राणी न रुद्राणी न मनावी नं रोहिणी ।

वरुणानी न चाग्रायी तस्याः सोमन्तिनी समा ॥ २२ ॥

प्रत्यूचे राक्षसेन्द्रस्तामाश्वसिहि विभेषि किं ।

त्यज नक्तश्चरि क्षोभं वाचाटे रावणो ह्यहं ॥ २३ ॥

मामुपास्त दिदृक्षावान् याष्टीकव्याहता हरिः ।

आज्ञात्ताभेन्मुखो दूरात् काशेणानादरेक्षितः ॥ २४ ॥

न भवत of whom she could not become उदेजया सने a perturber of the mind चैलोक्येन क्वपि तां क्रीत्वा having purchased her even at the price of the three worlds विन्द न सुकृती भव be thou a gainer and a blessed person उदेजया विभेषिभक्तिका Jayantika. क्रीत्वा Indool part. of क्री क्रीयति चक्षेरीत विक्राय लेयति क्रीत ।

22nd Verse—नेव इन्द्राणी Neither the wife of Indra न रुद्राणी nor the wife of Rudra न मनावी nor the wife of Manu न रोहिणी nor Rohini वरुणाणी nor the wife of Varuna न चाग्रायी nor the wife of Agni तस्या भीष्मिकी समा is a woman equal to her

23rd Verse—प्रत्यूचे राक्षसेन्द्रा The lord of Rakshases replied to her आश्वसिहि be confident विभेषि किं why dost thou fear? त्यज क्षोभं give up thy regrets नक्तश्चरि वाचाटे O thou talkative night stalker रावणो हि चर्द for I am Ravana आश्वसिहि Imp 2nd sing of यम यमिति । विभेषि pres. 2nd sing of भी विभति ।

24th Verse—इति सो उपास्त Indra was approaching me दिदृक्षावान् desirous of a sight याष्टीकव्याहता struck and put out by the porter with the red चाक्षन्माभक्तुश्च and looking up for my word of command दूरात् काशेण अनादरे रक्षितः was from a distance eyed by me slightly with a contemptuous look उपास्त Impf 3rd sing of उप आश आभे ।

विरुमोदयधारायः कुलिशो मम वक्षसि ।
 अभिन्नं शतधात्मानं मन्वते बलिनं बली ॥ २५ ॥
 कृत्वा लङ्काद्रुमालानमहमैरावतं मर्ज ।
 बन्धनेऽनुयोगित्वान्नतं वृणवदत्यजं ॥ २६ ॥
 आहोपुरुषिकां पश्य मम सद्गलकान्तिभिः ।
 ध्वस्तान्धकारेऽपि पुरे पूर्णेन्दोः सन्निधिः सदा ॥ २७ ॥
 हृतरत्नश्रुतोद्योगो रक्षोभ्यः करदो दिवि ।

25th Verse—कुलिश बली *The so called powerful thunderbolt*
बल्लान मन्वते बलिनं considers itself strong सम वक्षसि अभिन्नं मतथा be-
cause when struck at my chest it was not shattered to a hundred
pieces विषय उदय धाराय being only blunted in its prominent sharp
edges

26th Verse—लङ्का रोगावन राज *Having rode Indra's elephant*
Aravata लङ्काद्रुमालाय tied to trees at Lanka यन्म अनुपयोगमत्त it
not being worth the banding मते वृणवत् अत्यजं I left it lowly like
grass अत्यज इम्प 1st sing of त्यज त्यजति अत्याचीन मत्याज त्यजति
त्यज ।

27th Verse—मम आहोपुरुषिकां पश्य *Behold my own manliness*
ध्वस्तान्धकारेऽपि पुरे even on the constant dissolution of darkness i,
my city सद्गलकान्तिभिः by the rays of good diamonds पूर्णेन्दो सन्निधि
सदा there is always the presence of the full moon. आहोपुरुषिका
implies a boast of one's own greatness आहोपुरुषिका दयोदा म्मात
मभावनायानि Amara अहमेव पुरवो यचेति सम्भावनाया आहोपुरुषिका
मिषाममत Bharata Mallika

28th Verse—हृतरत्न *Indra हृतरत्न his jewels being seized by*
मे अनुपयोगेन has enterprise declined रक्षोभ्य करदो दिवि a tributary

पूतकृत्यायीमभ्येति सचयः किञ्च गोचरमित् ॥ २८ ॥

अतुल्यमहसा साह्वं रामेण सम विग्रहः ।

चपाकरस्तथाप्येय यतिष्ये तदिनियहे ॥ २९ ॥

उत्पत्त्य खं दशग्रीवा मनायायी शितास्त्रधृत् ।

समुद्रसविधावासं मारीचं प्रतिचक्रमे ॥ ३० ॥

सम्पत्त्य तत्सनीडेसौ तं वृत्तान्तमशिश्रवत् ।

चक्षुनाथ श्रुतार्थेन तेनागादि दृशाननः ॥ ३१ ॥

of the Rakshases though dwelling in heaven नचप being in shame
पूतकृत्यार्थं अभ्येति किञ्च does he not avoid facing even his wife
Sachi, अभ्येति अभि इति from एव to go. पूतकृत्यायी the wife of पूतकृत्य
Indra, being of pure ceremonies.

29th Verse — सम विग्रह रामेण साह्वं As to my fighting with
Ravana अनुपमदृष्टा who is not my equal in greatness चपाकरः it
would be a cause of shame to me तथापि एव यतिष्ये still at thy
request this one or myself will engage तदिनियहे for his condign
punishment. यतिष्ये 1st sing. of यत यवते अचतिष्ठ येने
यतिष्यते ।

30th Verse — उत्पत्त्य खं दशग्रीवा The ten-headed Ravana having
flown up to the sky मनायायी proceeding swiftly as thought शितास्त्रधृत्
holding well sharpened arms चक्रमे मारीचं प्रति to Maricha
समुद्रसविधावासं dwelling near the sea

31st Verse — सम्पत्त्य तत्सनीडे सौ Having arrived near him तं
वृत्तान्तं अशिश्रवत् related to him the story of Surpanakhā चक्षु दृशानन
then the ten-faced Ravana चक्षुः was addressed चक्षुना श्रुतार्थेन Iy
timus Maricha having heard the story अचिद्वदन् causal Aor. 3rd
sing. of वृ प्ररोति । अचदि Aor. pass 3rd sing. of वद ।

अन्तर्दत्त्वं रघुव्याघ्रात्तस्मात्त्वं राक्षसेश्वर ।

यो रणे दुरूपस्थानो हस्तरोधं दधद्भुः ॥ ३२ ॥

भवन्तं कर्त्तव्यं यो हीनसन्धिमचीकरत् ।

जिगाय तस्य हन्तारं स रामः सार्वलौकिकः ॥ ३३ ॥

यमास्यहृदयो तस्य ताडका वेत्ति विक्रमं ।

शूरमान्यो रणाञ्चाहं निरस्तः सिद्धिर्दिना ॥ ३४ ॥

न त्वं तेनान्वभाविष्टा नान्वभावि त्वयाप्यसौ ।

32nd Verse—राक्षसः O lord of Rakshases: वयुधाम्नां नम्रान्
 from that tiger of a Raghu त्वं कदाहंश्च do thou disappear or keep
 aloof द रणे दुर्बलयाः who can hardly be stood in battle १ ०, no
 enemy can stand him. अक्षराक्ष दधन धनुः holding his bow over
 clasped by the hand कदाहंश्च Imp 2nd sing of कदाहंश्च धनुः ।

Bird Forge—कालपीथं Karasaram च ध्वज्य श्रीमदसि यथावदत
 ५० I am forced you to make an ignoble peace तन्मय एन र हिन de-
 stroyer Karnasaram च राम जिज्ञासु he Rama conquered नावेष्टोक्तिः
 he is celebrated in all worlds यथावदत usual Aor 3rd sing of
 स करानि कारयति : जिज्ञासु Perf 3rd sing of नि जयति : नावेष्टोक्तिः
 is otherwise read नावेष्टोक्तिः १. ०. २३ as is well known in all worlds

31st Fesse—यसामदहमी नादका Tidalg who having been killed by him, has seen Yuma's face and विषय नेत्र द्वारा his tiger प्रामाण्य यह है I too know it who esteemed myself a *tero* निरक्ष भिषगुर्दिना and was forced out of the field by him the lion roarer नेत्र नेत्र उरु संग of विद नेत्र or नद Imp ननु or विदविद्या अवेदीति विद नदिनि अक्षयि ।

35(a) *Verse* — न तेन ज्ञायमानिह *Thou art not known to him*
 नायमानि ज्ञायमाने *not as he known to thee ज्ञायमाने सदा जाये। but*

अनुभूतो मया चासौ तेन चान्वभाविष्यहं ॥ ३५ ॥

अध्यङ् शस्त्रधृतां रामो न्यश्चस्तं प्राप्यमदिधाः ।

सकन्या शुल्कमभनङ् मिथिलायां मखे धनुः ॥ ३६ ॥

संवित्तः सहयुधानौ तच्छक्तिं खरदूपणौ ।

यज्वानथ्य ससुत्वानो यानगोपीनखेपु सः ॥ ३७ ॥

सुखजातः सुरापीतो नृजग्धो माल्यधारयः ।

अधिलङ्गं स्त्रियो दीव्यमारब्धा बलिविग्रहं ॥ ३८ ॥

he is known to me तेन चान्वभाविष्यहं and I am known to him
चान्वभाविष्यहं pass Aor 2nd sing of अनु भू

30th Verse—अध्यङ् शस्त्रधृतां रामो Rame is superior among
armed men मयि न प्राप्य मदिधा persons like myself are inferior
when encountering him मिथिलायां मखे on the sacrificial ground in
Mitthila स शुभनक धनुः I broke the bow कन्यायुक्त the condition set
forth for the bride as a prize अध्यङ् verbal from अदि-अच nom
sing अच the same fr मि अच nom plural अचनक Impf, 3rd
sing of भञ्ज भनक्ति अभाहसीत अचन मय्यति ।

37th Verse—खरदूपणौ सहयुधानौ Khara and Dushana fighting
with him स यत्न तच्छक्तिं got a knowledge or sensation of his power
यज्वानथ्य ससुत्वान् and the priests too, with the pressers of the Soma
यान् अगोपीन मखेपु स whom I protected in the sacrifices संवित्त prex.
3rd dual of विद् वेद वेति । अगोपीत Aor 3rd sing of नृप मापायति
अगोपीत अगोपीत् अगोपापीत् जुगोप गोपायामकार गोपयति गोपयति
गोपायिष्यति ।

38th Verse—सुखजात Being thyself in the enjoyment of
ease and pleasure सुरापीत अजग्ध drinking wine and feasting on
human flesh माल्यधारय and decorated with wreath अधिलङ्गं विग्रह

तं भीतकारमाकुश्व रावणः प्रत्यभाषत ।

यातयामं विजितवान् स रामं यदि किं ततः ॥ ३८ ॥

अघानि ताडका तेन लज्जाभयविभूषणा ।

स्त्रोजने यदि तच्छ्राप्यं धिग्लोकं सुद्रमानसं ॥ ४० ॥

यद्देहे नर्द्दिनमसौ शरैर्भीरुमभाषयत् ।

कुत्रह्ययज्ञके रामो भवन्तं पौरुषं न तत् ॥ ४१ ॥

दीय being sovereign of Lanka amuse thyself with women ना शरणा
वर्ति विषयं engage not in war with the powerful Rama नाश्वशरणा
नाश्व भाषयतीति नाश्वभाषय । दीय Imp 2nd sing. of दीय दीयति ।
शरणा Aor. 2nd sing. of शर रथने शरणा रेने रथयते ।

39th Verse—भीतकारमाकुश्व Loudly reviling him as a cow-
ard रावण न प्रत्यभाषत Ravana answered him यदि ॥ राम विजितवान्
if he conquered Parasu Rama यातयाम who had passed his time
that is become a decrepit किं ततः what of that अत्र कृत्य Indeed
part of कृत्य कृत्यति

40th Verse—अघानि ताडका तेन Talaka was killed by him
लज्जाभयविभूषणा a lady whose ornament was shame and fear स्त्रोजने
यदि तच्छ्राप्यं if such an act is laudable as against a woman धिग्लोक
सुद्रमानसं lie on the ignoble minded foolish अघानि Aor pass 3rd
sing. of अघ अघति ।

41st Verse—यत् कुत्रह्ययज्ञके That at a vulgar ceremony of the
Brahmins अघो राम भवन्तं शरैः अभाषयत् he Rama frightened you
out of the field by means of arrows देहे नर्द्दिन भीरु you a coward
brauler at home पौरुषं न तत् there was no manliness in it अभाषयत्
Causal Imp. 3rd sing. of भी विभेति ।

चिरकालोपितं शीर्णं कीटनिष्कृषितं धनुः ।

किं चित्रं यदि रासेषु भग्नं द्युचियकान्तिके ॥ ४२ ॥

वनतापसके वीरौ विपद्ये गलितादरी ।

किं चित्रं यदि सावज्ञौ ममृतुः सरदूपलौ ॥ ४३ ॥

त्वं च भीरुः सुदुर्वर्ते नित्यञ्च रत्नकाम्यसि ।

गुणांश्चापद्रुपेऽस्माकं स्तोपि शशूय नः सदा ॥ ४४ ॥

शीर्षश्चेद्यमतोऽहं त्वां करोमि क्षितिवर्धनं ।

कारयिष्यामि वा कृत्यं विजिष्टु वैनौकसौ ॥ ४५ ॥

तमुद्यतनिशातासिं प्रत्युवाच जिजीविषुः ।

मारीचोऽनुनयंस्त्रासाद्भ्यमित्यो भवामि ते ॥ ४६ ॥

हरामि रामसौमित्री मृगो भूत्वा मृगशुवो ।

उद्योगमभ्यमित्रीणो यद्येष्टं त्वञ्च सन्तनु ॥ ४७ ॥

ततश्चिचीयमानोऽसौ हेमरत्नमयो मृगः ।

45th Verse — यतो यः . Therefore I शीर्षं च यः त्वां करोमि क्षितिवर्धनं
tell make thee whose head requires cutting off an increment on the
soil of the earth कारयिष्यामि वा कृत्यं or I will make thee work
विजिष्टु वैनौकसौ being desirous of fighting the enemies Rama
and Lashmana विजिष्टु verbal desiderative of विष् ।

46th Verse — मारीच जिजीविषुः Maricha desirous of life चामात
through जः प्रत्युवाच अनुनयं उत्तरं propitiating him
उद्यतनिशातासि who had drawn his sharpened sword अभ्यमित्य
भवामि न I shall become a confounder of thy enemy

47th Verse — यः भूत्वा Becoming a deer हरामि रामसौमित्री I
shall decoy Rama and Lashmana मृगशुवो who is fond of sporting
in deer hunt न च यद्येष्टं उद्योगं सन्तनु and do thou pursue thy
desired undertaking by improving the opportunity च चिचीय
like a confounder of the enemy सन्तनु Imp 2nd sing of तन
नमेति ।

48th Verse — ततः यतो यः Then P. Maricha becoming a
delusive stag हेमरत्नमयं शूलं न अङ्गं त्वं विवीक्ष्यन् and there-

चिरं क्लिशित्वा मर्माविद्रामो विलुभितस्त्रवं ।
 शब्दायमानमव्यात्सोत् भयदं क्षणदाचरं ॥ ५२ ॥
 श्रुत्वा विस्फूर्जयुप्रख्यं निनादं परिदेविनी ।
 मत्वा कष्टश्रितं रामं सौमित्रिं गन्तुमैजिहत् ॥ ५३ ॥
 एष प्रावृषिजाम्भोदनादो घाता विरैति ते ।
 घातेयं कुरु सौमित्रे भयाच्चायस्व राघवं ॥ ५४ ॥
 रामसंधुपितं नैतन्मृगस्यैव विवञ्चिषोः ।

52nd Verse—सर्माविद्रामो *Rama the piercer or knower of the inmost heart* चिरं क्लिशित्वा *after long fatigues* क्षणदाचरं *अव्यात्सोत् pierced or shot the swift stalker* विस्फूर्जितश्चर *moving distractedly* शब्दायमानं भयदं *and making a terrific noise* क्लिशित्वा *Indeed* part. of क्लिशं क्लिष्टेति or क्लिशति see III 3 सर्माविद्रा *like यत्नाविद्रा II 7* अव्यात्सोत् *Aor 3rd sing of अघ विभ्यति निष्ठाप अत्यति विद* ।

53rd Verse—श्रुत्वा विस्फूर्जयुप्रख्यं *Hearing heard the noise like a thunder clap* परिदेविनी *Sita being alarmed* मत्वा कष्टश्रितं रामं *and thinking that Rama was in trouble* सौमित्रिं गन्तुं *सौमित्रिं गन्तुं राजिषत् set Lakshmana to go after Rama thus* वैजिहत् *Aor 3rd sing causal of रं रंते* ।

54th Verse—एष ते घाता *This thy brother* प्रावृषिजाम्भोदनादो विरैति *is crying like the roar of clouds in the rains* घातेयं कुरु सौमित्रे *do the duty of a kinsman, O son of Simotra, भयात्* चायस्व राघवं *save Rama from danger* वि-रति *Pres. 3rd sing* रं रैति *or रतीति* अराभीतं वराय रक्षितं । *चायस्व Imp 2nd sing of चै चायते अवाप्त तने चायते* ।

55th Verse—राम भवति भैरम् *This is not a cry of Rama* एष एव विवञ्चिषः *it is the cry of the delu ling shig* राघवमितवदाम् *साम*

रामस्वनितसङ्काशः स्वान इत्यवदत्स तां ॥ ५५ ॥

आध्यानस्कन्धकण्ठासं रुपितं सहितुं रणे ।

प्राणुयन्तं दिशो वागीः काकुत्स्थं भीरुः कः क्षमः ॥ ५६ ॥

देहं विश्वशुरस्वामी मृगः प्राणैर्दिदेविपन् ।

ज्याघुष्टकठिनाङ्गुष्ठं राममायान्मुमूर्षया ॥ ५७ ॥

शत्रून् भीषयमाणं तं रामं विस्मापयेत कः ।

*This is a voice only assimilating the voice of Rama इति च चरन्त
नो ते thus speak to her विशिष्टोऽत्र verbal Desiderative of वच
यति ।*

55th Verse — श्रीव O timid lady वा चरा वदितुं त/0 is a'le to
stand काकुत्स्थं वपितं एव the enraged Rama in battle आध्यानस्कन्धकण्ठासं
with broad shoulders, neck as a lamp वेपितं इति वागे covering all
sides with arrows वपितं just part of एव रापति or वपति । च यान
just part of ये or दाद यायने वयस्य वयादिह वयायि वये ए वने
यादिभ्यम् । प्राणुयन्तं just part acc sing of प्राणुं अर्पति अर्पति
वैर्वागीन् वे वागीन् वे मृगीन् मृगीन् वा वचयति वचयति ।

56th Verse — राम इदं विश्वशुरस्वामी This story is sung to fry his
body on the fire of arms च ये दिद्विषम् demanding to sport with his
son रामं आयात मुमूर्षुः through the side of the enemy's bow is a
शत्रुः whose limbs were hardened by strokes of the enemy's
long string फलं verbal Desid of अजम् अयति अय-जेन अय-जेन
वयस्य मय-तं वच-तं मयः । दिदेविषम् just part Des-ic of दिवः
कृमिभ्यः just sing of कृमिभ्यः वसति द-ति of वसिदने ।

57th Verse — रामं भीषयमाणं रामं I was pulling every one to
fray him विश्वशुरम् च इति एव part of राम एव अर्पति his father's
of the old वा वच-ते एव fear चरेव वति सवाचं this every day or

मास्य भैषीस्त्वयाद्यैव कृतार्थो द्रक्ष्यते यतिः ॥ ५८ ॥

यायास्त्वमिति कामो मे गन्तुमुत्सहसे न च ।

इच्छुः कामयितुं त्वं मामित्यसौ जगदे तथा ॥ ५९ ॥

मृषोऽयं प्रयदन्तीं तां सत्यवद्यो रघूत्तमः ।

निरगात् शत्रुहस्तं त्वं यास्यसीति शयन् वशी ॥ ६० ॥

गते तस्मिन् जलशुचिः शुद्धदन् रावणः शिखी ।

जंजपूकोऽश्रमासावान् धारयो मृदलावुनः ॥ ६१ ॥

presently thy husband being successful द्रक्ष्यते कथा will be seen by thee or will appear to thee भीषणात् pres part causal भी विभेति । रिचाप्येत pot. 3rd sing causal of नि-सि क्षपते । द्रक्ष्यते pass fut. 3rd sing of दृश् पश्यति ।

50th Verse — वाया न इति काम मे My desire is that you should go for Rama's protection गन्तु उत्सहसे न च but you do not stir to go इच्छुः कामयितुं त्वं मे you are desirous of enjoying me इति चयैर जगदे तथा thus was he Lakshmana addressed by her वाया pot. 2nd sing of वा याति ।

60th Verse — मृषोऽयं प्रयदन्तीं तौ To her uttering a false charge पत्ययाः रघूत्तम वशी the consort or chaste and truthful excellent Raghū, 1 c, Lakshmana शयन् शत्रुहस्तं त्वं यास्यसि इति protesting, "Thou shalt fall into the enemy's hands" निर्दयान् व्रत अयं मृषोऽयं the same as मृषावत् an untruth

61st Verse — गते तस्मिन् He having gone रावण सज्जयति Ravana having purified himself with water शुद्धदन् शिखी with clean teeth and having a tuft of hair on the head like a hermit सज्जयन् सज्जयमानः holding a wreath of beads and pretending to recite mantras धारय चतुस्तयम् holding a gourd with holy mud in it

कमण्डलुकपालेन शिरसा च मृजावता ।

संवस्य लाक्षिके वस्त्रे माचाः संभीण्डं दण्डवान् ॥ ६२ ॥

अधीयन्नात्मविद्विद्यां धारयन् मस्करिव्रतं ।

वदन् वद्वद्गुलिस्फोटं मूक्षेपञ्च विलोकयन् ॥ ६३ ॥

संदिदर्शयिषुः साम निजुद्गुपुः क्षपाटतां ।

चक्रमावान् समागत्य सीतामूचे सुखाभवं ॥ ६४ ॥

सायन्तनीं तिथिप्रण्यः पङ्कजानां दिवातनीं ।

62nd Verse—कमण्डलु कपालेन With a water-pot and a water
शिरसा च मृजावता with the head cleansed संवस्य लाक्षिके वस्त्रे at
in scarlet garment माचाः संभीण्डं दण्डवान् holding a stick with his
utensils packed संवस्य Indeed part nominal fr वस्त्रं ; संवस्य the
same fr माच

63rd Verse—अधीयन् आकवित विद्या Reading the science of spiri-
tual experts धारयन् मस्करिव्रत keeping the row of cremies वदन् वद
वाग्विन्दे & speaking much by utterances with the fingers, i. e.,
beckoning with the fingers मूक्षेप च विभाजयन् and looking by
glances अधीयन् pres part. of अधि इत् It has taken parasma-
pada here according to Panini 3 2 130 इत् भाष्येः प्रवक्ष्यते ।

64th Verse—संदिदर्शयिषुः भव Devious of showing courtesy
निजुद्गुपुः क्षपाटतां devious also of concealing his being a Hindu
चक्रमावान् coming off quietly समागत्य and meeting her सीता मूचे and
to Sita पुनः भव do thou propitious or lest agreeable to thee निजुद्गुपुः
verbal decider of इत् ; चक्रमावान् like रोचमान IV 32

65th Verse—सुविस्मिता (Who art thou ? as the next verse tells
it) Fair in smile, वाच्या वदन्त्या स्तेयनी putting to shame (i) thy
ever abiding beauty वादन्ती तिथिप्रण्यः & at the evening beauty of

कान्तिं कान्त्या सैदातन्या हेषयन्ती मुचिस्मिता ॥ ६५ ॥
 का त्वमेकाकिनी भीरुं निरन्वयजने वने ।
 शुध्यन्तोऽप्यघसन् ध्यात्वास्वामपाखां कथं न वा ॥ ६६ ॥
 हृदयद्वममूर्तिस्त्वं सुभगभावुकं वनं ।
 कुर्वाणा भीममध्येतददाभ्यैः केन हेतुना ॥ ६७ ॥
 सुकृतं प्रियकारी त्वं कं रक्षस्युपतिष्ठसे ।
 पुण्यकचाटुकारंस्ते किङ्करः सुरतेषु कः ॥ ६८ ॥

the lunar phase चद्राणां दिवातनी and the day beauty of lotuses
 निषिष्युः gen sing of निषिष्यो a digit of the moon which
 causes a lunar day चद्रतन्या Instr sing of चद्रातनी

66th Verse—का त्वं भीरुं ॥ To art thou, thou timid creature ?
 एकाकिनी निरन्वय जने वने alone in this forest without any kith or
 kin कथं वा खात्वा how is it either that noxious wild animals वृक्षज
 यवि (though ravenous with hunger वा खात्वां न यवयन have not
 eaten thee up being unprotected वृक्षज pres part nom pl fr
 वृक्ष वृक्षति ; यवयन Aor 3rd pl of यद् यवि ।

67th Verse—हृदयद्वम मूर्तिं त्वं ॥ Thou being of a form which
 enters and strikes every heart क्वं हेतुना for what cause एतत्त वनं
 यमे have thou beloken thyself to this forest? भीम यवि कुर्वाणा सुभग
 भावुकं turning it though naturally so terrific into such a pleasant
 and attractive site यमे : ६, यमिरे Impf 2nd sing एत रति

68th Verse—क सुकृत ॥ What blessed person प्रियकारी न उपतिष्ठसे
 thou being २ repetitions dost embrace रक्षि in secret क पुण्यकच what
 meritorious person चटुकारः agreeable in speech वे किङ्करः सुरतेषु
 is !! j monster in dalliances

परि पर्युदधे रूपमाद्यलोकाच्च दुर्लभं ।
 भावत्वं दृष्टवत्स्वेतदस्मास्वधि सुजीवितं ॥ ६८ ॥
 प्रपीतमधुका भृङ्गैः सुदिवेवारविन्दिनी ।
 सत्परिमललक्ष्मीका नापुंस्कासीति मे मतिः ॥ ७० ॥
 मिथ्यैव श्रीः श्रीयमन्या श्रीमन्मन्यो मृषा हरिः ।
 साक्षात्कृत्याभिमन्येऽहं त्वां हरन्तीं श्रियं श्रियः ॥ ७१ ॥
 नादकण्ठिष्यतात्यर्थं त्वामैक्षिष्यत चेत् स्मरः ।

60th Verse — अवि सुजीवित O happy life! अस्मात् दृष्टवत् to us who have seen भावत्वं इतत् रूपं this beauty of thine दुर्लभं आद्यलोकात् & hard to be found even up to heaven परि परि उदधे excepting only the sea in which Lakshmi was produced.

70th Verse — सुदिवा एव वरविन्दिनी Like a collection of lotuses on a good bright day प्रपीतमधुका भृङ्गैः of which the honey has been sipped by black bees न अपुंस्का अवि thou art not without a man इति मे मतिः this is my idea

71st Verse — मिथ्या एव श्री विषमन्या False is Lakshmi the goddess of beauty in her conceit of beauty श्रीमन् मन्यो मृषा हरिः false is Hari in his conceit of having the goddess of beauty त्वां वाचात् कृत्या अभिमन्ये अहं this is what I think after seeing thee हरन्तीं विषं विषा who excellest the beauty of the goddess of beauty हरन्तीं अभिमन्तीं Jayamangala

72nd Verse — न उदकण्ठिष्यत अत्यं स्मरः Cupid would not have been over anxious for his wife Rati, i. e., would have become indifferent to her न अति वैशिष्यत if he had seen you वैशिष्यत अनिर्घ

खेलायन्ननिशं नोपै सबूद्धत्य रतिं वसेत् ॥ ७२ ॥

वसूयन्तीं विलोक्य त्वां स्त्री न मन्तूयतीह का ।

कान्तिं नाभिमनायेत को वा स्यात्सुसमाऽपि ते ॥ ७३ ॥

दुःखायते जनः सर्वः स एवैकः सुखायते ।

यस्योत्सुकायमाना त्वं न प्रतीपायसेऽन्तिके ॥ ७४ ॥

कः पण्डितायमानस्त्वामादायामिपसन्निभां ।

वस्यन् वैरायमांसेभ्यः शून्यमन्यवसद्धनं ॥ ७५ ॥

रापि nor would he unceasingly sporting वसू हत्य रतिं वसेत् dwell
with Rati for companion उत च वसिष्यन् conditional fr कठ कठते ।
वसू हत्य - वसू पीडयन् वसेत् Pot 3rd sing of वस वसति ।

73rd Verse — वसूयन्तीं विलोक्य वा Seeing thee brightened in
beauty स्त्री न मन्तूयतीह का what woman here in this world, 'would
not rate with jealousy को वा स्यात्सुसमाऽपि or w/o, though ever so
much like a dry post, or Mahadeva, कान्तिं न अभिमनायेत ते
could not make cheer at thy beauty

74th Verse — दुःखायते जनः सर्वः All persons are miserable स
एवैक सुखायते that one person only is happy यत्र अन्तिक near whom,
or, in whose company, वसुकायमाना व you being adored म प्रतीपायसे
do not become averse

75th Verse — कः पण्डितायमान Who learning wisdom वा आदाय
वामिपसन्निभा having received thee to all appearance a much coveted
delicacy वस्यन् वैरायमांसेभ्यः and fearing adverse persons इत्य
अन्धवदन् वरं has been dwelling in the solitary forest वस्यन् Present
part वस वसति अन्धवदन् अन्धवदन् वराच वसिष्यति । अन्धवदन् Impf 3rd
sing of वसु-वस वसति ।

त्रैजायमाना तस्यार्थं प्रणीय जन्मजातमा ।

उवाच दशमूढानं सादरा गद्गदं वचः ॥ ७६ ॥

महाकुलीनमैश्वारे वंशे दाशरथिर्मम ।

पितुः प्रियङ्करो भर्ता क्षेमकारस्तपस्विनां ॥ ७७ ॥

निहन्ता वैरकाराणां सतां बहुकरः सदा ।

पारश्वधिकरामस्य शक्तेरन्तकरो रणे ॥ ७८ ॥

अध्वरेद्विष्टिनां पाता पूर्त्तिं कर्मसु सर्वदा ।

पितुर्नियोगाद्राजत्वं हित्वा योऽभ्यागमद्वनं ॥ ७९ ॥

76th Verse—जन्मजाता The daughter of Janaka becoming a little bold तस्यार्थं प्रणीय having offered him the tribute of hospitality उवाच दशमूढानं सादरा respectfully addressed to the twenty-headed Ravana गद्गद वच the following rather faltering speech

77th Verse—महाकुलीन ऐश्वर्ये वंशे To the high and noble race of Ikshvaka दाशरथि मम भर्ता appertains my husband the son of Dasaratha पितुः प्रियङ्कर the performer of his father's pleasure क्षेमकारः तपस्विनां the accomplisher of welfare of the hermits

78th Verse—निहन्ता वैरकाराणां He is slayer of enemies सतां बहुकरः सदा and always a large benefactor of the good अन्तकरो रणे in battle the destroyer पारश्वधिकरामस्य शक्ते of the power of the axe armed Rama, Parasurama

79th Verse—अध्वरेद्विष्टिनां पाता In sacrifices the protector of पिता पूर्त्तिं कर्मसु सर्वदा always the accomplisher of ceremonies यः यथागतः वनः who has come to the forest राजन विना सौम्यं शिरसात् because of his father's command विना सौम्यं

पतच्चिक्रोष्टुष्टानि रक्षासि भयदे वने ।
 यस्य बाणनिकृत्तानि श्रेणीभूतानि शेरते ॥ ८० ॥
 दीव्यमानं शितान् बाणानस्यमानं महागदाः ।
 निघ्नानं शाचयान्नामं कथं त्वं नावगच्छसि ॥ ८१ ॥
 धातरि न्यस्य यातो मां मृगाविन्मृगयामसौ ।
 एपितुं प्रेषितो यातो मया तस्यानुजो वनं ॥ ८२ ॥
 अथायस्यन् कपायास्तः स्रक्स्वेदकषोस्वणः ।

80th Verse — यस्य बाणनिकृत्तानि Cut to pieces by whose arrows
 रक्षासि भयदे वने Rakshases in this terrifying forest श्रेणीभूतानि शेरते
 it in rows पतच्चिक्रोष्टुष्टानि surrounded by birds and jackals

81st Verse — कथं त्वं न नावगच्छसि राक्ष How is it that thou dost not
 Rama दीव्यमानं शितान् बाणान् clever or able in sporting with
 sharp and arrows शायमान महागदाः and in casting great clubs निघ्नान्
 नाचयान् and in killing enemies निघ्नान् part. Atmane of
 वन । The present participles in this verse would in the ordina-
 ry sense be all in the parasmaipada — They are atmane in the
 sense of capacity or ability Panini 3 2 129 वाच्यीत्यपवाचमस्मिन्
 वाच्यम् Mādhvabodha शास्त्रि 38 भक्तिव्यपक्षदीपकम् वाच्यं वाच्यम् ।

82nd Verse — यथै धातरि न्यस्य मां He having placed me in charge
 of his younger brother धाता धनयः धातविराज् as gone a hunting being
 himself a shooter of dorr मया धनुज वनं यतो १ is younger brother
 has just gone into the forest एपितुं प्रेषितो यथा having been sent by
 me to see after him न्यस्य Indeed part. of नि चय चक्षति । एपितुं Inf
 एव एपति रेपीम एव एपिषति ।

83rd Verse — स्रक् द्रव्यमयः शायमानः स्रक् स्रक् Then the ten headed
 Ravana, concealing his limbs through rage, has eyes red with
 anger स्रक् स्रक् स्रक् स्रक् covered with dripping drops of perspiration

सन्दर्शितान्तराकृतस्तामवादीदृशात्मनः ॥ ८३ ॥

कृते कानिष्ठिनेयस्य ज्यैष्ठिनेयं विवासितं ।

को नममुपितप्रस्थं बहु मग्न्यन्ते राघवं ॥ ८४ ॥

राक्षसान् वदुयज्ञेषु पिण्डीशूराच्चिरस्तवान् ।

यद्यसौ कूपमाण्डूकि तवैतावति कः क्षयः ॥ ८५ ॥

मत्पराक्रमसंक्षिप्तराज्यभोगपरिच्छदः ।

युक्तं ममैव किं वक्तुं दरिद्राति यथा हरिः ॥ ८६ ॥

सन्दर्शितान्तराकृत *betraying thereby his inmost ideas* तां चरादीन् *saw to her* वा वक्ष्यन् *pres. part.* यद्य यद्यपि यद्यत् ययाम ययिषति ।
यद्य *past part.* of स्यात् स्याद्वे चस्यन्त् चस्यन्ति चस्यन् भुक्त्वे स्यागच्छति
स्यन्ति चस्यन्ते ।

84th Verse.—वाः यः मग्न्यन्ते राघवं *Who think much of Rama?*
ज्यैष्ठिनेयं विवासितं *banished as the son of an unlucky old wife*
नममुपितप्रस्थं *like a person first driven out and then stripped* क्षमे
कानिष्ठिनेयस्य *for the sake of a fortunate young wife's son.*

85th Verse.—यदि कथं विरक्तवान् वदुयज्ञेषु *If he turned out at
the ceremonies of old Brahmins* राक्षसान् विषीक्षरान् *some greedy
Rakshasas, heroes only for a morsel* एतावति नम का क्षयः
what is this thy admiration for such a person. विरक्तवान् *Active
participle from चय चयति ।*

86th Verse.—यथा हरिः दरिद्राति *How Indra pines in misery*
मत्पराक्रमसंक्षिप्तराज्यभोगपरिच्छदः *has enjoyment of royalty and his
equipments having been cut short by my power* युक्तं ममेव किं वक्तुं *but
is it befitting me to speak of my own glory which is manifest*
from Indra's wretched state itself दरिद्राति *pres. 3rd sing. from*
poly syllabic root दरिद्रा चदरिद्रावीन् or चदरिद्रोन् दरिद्राचकार or
चदरिद्रो दरिद्रिषति ।

निर्लीङ्गो विमदः क्षामो धनानां हृतपुष्पकः ।

अध्यास्तेऽन्तगिरं यस्मात् कस्तन्नावैति कारणं ॥ ८७ ॥

भिन्ननौक इव ध्यायन् मत्तो बिभ्यद्यमः स्वयं ।

कृष्णिमानं दधानेन मुखेनास्ते निरुद्यतिः ॥ ८८ ॥

समुद्रोपत्यका हैमी पर्वताधित्यका पुरी ।

रत्नपारायणं नाम्ना खड्गेति मम मैथिलि ॥ ८९ ॥

आवासे सिक्तसंमृष्टे गन्धैस्त्वं क्षिप्तवासिता ।

अपि तौरुसुगन्धिसृक् तस्यां वस मया सह ॥ ९० ॥

87th Verse—यस्मात् From what cause भवतां क्षामो the lord of wealth Kuvera निर्लीङ्गः विमदः driven out of Lanka and shorn of his pride हृतपुष्पकः has wonderful car Puspala created from him, अध्यास्ते अन्तगिरं resides shut up in the inmost recesses of Mount Kailasa कस्तन् कारणं न ज्ञेयं who does not know its cause अध्यास्ते प्रोक्तं 3rd sing from अवि वाच । ज्ञेयं 3rd sing प्रोक्तं अवि वाच ।

88th Verse—मत् विमदः मत् स्वयं Xama himself being in fear of me आस्ते निरुद्यति remains inactive and languid कृष्णिमानं दधानेन मुखेन with his face pale and discoloured having blackness on it भिन्ननौक इव ध्यायन् threatening anxiously like a ship merchant supercargo merchant आद्यन् प्रोक्तं part of ये आद्यति अद्य प्रोक्तं ध्यायन् ध्यायन् । विमदः प्रोक्तं part of मी विमति । आद्यन् प्रोक्तं 3rd sing of वाच ।

89th Verse—मैथिलि खड्गेति नाम्ना वस पुरी O Princess of Mithila, my city is Lanka by name हैमी golden रत्नपारायणं the perfection or sampler of jewelry, समुद्रोपत्यका having the sea for its tale पर्वताधित्यका and the mountain for its table land

90th Verse—तस्यां In that city, वस मया सह dwell with me आवासे in a house or palace सिक्तसंमृष्टं stained and cleaned इमे न क्षिप्तवासिता they're being plastered and perfumed with scents

संगच्छ पैसि खैलं मां युवानं तरुणं शुभे ।
 राघवः प्रोष्य पापीयान् जहोहि तमकिञ्चनं ॥ ८१ ॥
 अश्रीत पिवतीयन्ती प्रसिता स्मरकर्मिणी ।
 वशेकृत्य दशग्रीवं मोदस्व वरमन्दिरे ॥ ८२ ॥
 मास्म भूयाहिणी भीरु गन्तुमुत्साहिनी भव ।
 उद्भासिनी च भूत्वा मे वक्षसम्महिनी भव ॥ ८३ ॥
 तां प्रातिकूलिकीं मत्वा जिहोयुं भीमविग्रहः ।

कपित्थारुद्रमभिच्छन् with a large perfumed wreath placed over the
 वस Imp 2nd sing of वस वसति ।

91st Verse — संगच्छ पैसि मां युवानं Accept me a young man,
 O thou that befittest a manly consort त्वेव तवपीयसे even me who
 am fit for a woman, O thou /appy and youthful princess राघव प्रोष्य
 पापीयान् the vile son of Raghū having gone to another place has
 become ruler still जहोहि तं अकिञ्चनं give up that penniless destitute
 fellow पैसि voc. of पैसि = युवानं चरन्ति रति ।

92nd Verse — अश्रीत पिवतीयन्ती Desirous of the position of a
 dominant mistress constantly ordering servants to eat and drink
 प्रसिता स्मर कर्मिणी quick in pleasures वशेकृत्य दशग्रीवं having brought
 the ten-headed one under subjection मोदस्व वरमन्दिरे be merry in the
 excellent house अश्रीत Imp 2nd sing of अश्रि चरानि । मोदस्व
 Imp 2nd sing from मुद्र मोदते अश्रीदृष्ट मुद्रदे आदिपद्य ।

93rd Verse — मास्म भूयाहिनी भीरु Be not coy, O timid creature,
 inclined to take an opposite course त्वमेव उन्मादिनी भव but become
 decoyed, eager to go with me उद्भासिनी च भूत्वा and becoming well
 decked मे वक्षसम्महिनी भव press my bosom

94th Verse — मां प्रातिकूलिकीं मत्वा Thinking her to be a terror
 to him भीरु निदध निमग्नश्च now appearing in his form the ter-
 rific-bodied Bhakshas जिहोयुं desirous of seizing her वक्षसमीदं आदिपद्य

बाह्वयपीडमास्त्रिभुजं अगाधे द्यां निशाचरः ॥ ८४ ॥

पश्यन्तो तां समादाय यातो राविच्चरालयं ।

तूष्णींभूय भयादासाच्चकिरे मृगयश्चिखः ॥ ८५ ॥

उच्चैरारस्यमानां तां क्षपणां रामलक्ष्मणौ ।

जटायुः प्राप पक्षीन्द्रः परुषं रावणं वदन् ॥ ८६ ॥

द्विपन् वनेचराग्रगणां त्वमादाय चरो वने ।

अग्रेसरो जघन्यानां मामूः पूर्वसरो मम ॥ ८७ ॥

यशस्करसमाचारं ख्यातं भुवि दयाकरं ।

Hissing clamped her hand with her hands अगाधे द्यां got up to the sky in his ear निशीषे deader of व चरति

84th Verse—यान् पश्यन् Deer and birds भयात् यतो राविच्चरालयं through fear of him proceeding to the abode of night-stalkers पश्यन्तो तां समादाय taking her panic-stricken तूष्णींभूय चावाचकिरे having become silent they sat down पश्यन्तो तेषां प्रसप्तं पश्यन्ति क्षपणीन् तत्रापि वसिष्ठति ।

85th Verse—उच्चै चारस्यमानां तां Her loudly crying क्षपणां रामलक्ष्मणौ pitiable and calling on the name of Rama and Lakshmana जटायुः प्राप पक्षीन्द्रः Jatayu met, the bird of birds परुषं रावणं वदन् speaking harshly to Ravana—a c reproaching him

86th Verse—द्विपन् the Munis वा व पश्यन् व thou that art the art ranging in the forest, having taken Sita द्विपन् वoe pris part of द्विपदेहि ।

87th Verse—यिक तां दुष्कृतं करणं Fie on thee, thou shameless offender राजं यशस्करसमाचारं of Rama of glorious deeds यान् भुवि

पितु वाक्यकरं रामं धिकां दुन्यन्तमपि ॥ ९८ ॥

अहमन्तकरो नूनं ध्वान्तस्येव दिवाकरः ॥ ९९ ॥

तव राक्षसरामस्य नेयः कर्मकरोपमः ॥ १०० ॥

सतामरुष्करं प्रक्षी वैरकारं नराशिनं ।

हन्तुं कलहकारोऽसौ शब्दकारः प्रपात खं ॥ १०० ॥

धुन्वन् सर्वपथीनं खे विप्रानं पक्षयोरसौ ।

मांसशोषितसंदर्शं तुण्डघातमयुध्यत ॥ १०१ ॥

न विभाय न जिह्याय न चक्लाम न विव्यथे ।

ह्याकर celebrated in the world as a worker of mercy पितु वाक्यकरं
the performer of his father's words दुन्यन्त pres part. acc sing. दु
दुन्यन्ति अदोपीत दुदाय दोष्यति ।

99th Verse — अहं तव अन्तकरो नूनं राक्षस I am of a certainly thy
destroyer, O thou Rakshasa ध्वान्तस्येव दिवाकर as the sun ॥ of
darkness रामस्य मया कर्मकरोपम myself being submissive to Rama,
like an officer. ॥

100th Verse — अक्षौ पक्षी That bird कलहकार शब्दकार capable
of contending and raising a cry पथात ॥ went to the sky चक्षु वैरकारं
नराशिन to kill the man-eating ॥ eating, Ravana ॥ वता अरुष्कर the
affliker of the virtuous. ॥

101st Verse — धुन्वन् सर्वपथीनं खे विप्रानं पक्षयोरसौ अक्षौ Ilc, the bird,
shaking the ॥ spanse of his two wings over the whole way in the sky
तुण्डघातं ॥ दुन्यन्त fought with strokes of his beak मांसशोषितसंदर्शं
bringing out to sight his, Ravana's, flesh and blood ॥ दुन्यन्त ॥ pres part.
of धु धुन्यन्ति अभाषीत (इह optional in Atman अभाषित अभाषे) दुदाय
अविष्यति घोष्यति । अयुध्यत Impf 3rd sing. दुध युध्यते अयुध युध्यते घोष्यते ।

102nd Verse — चाप्राका न विभाय Striking he did not fear म

आघ्नानो विध्यमानोऽपि रणान्निवृत्ते न च ॥ १०२ ॥

पिशाचमुखधौरेयं सक्कच कवचं रयं ।

युधि कद्रयवद्भीमं बभञ्ज ध्वजशालिनं ॥ १०३ ॥-

संवासयाञ्चकारारिं सुरान् पिप्पाय पश्यतः ।

संत्याजयाञ्चकाराय सीतां विंशतिबाहुना ॥ १०४ ॥

असीतो बावणः कासाञ्चक्रे शस्त्रैर्निराकुलः ।

भूयस्तं वेभिदूञ्चक्रे नखतुण्डायुधः खगः ॥ १०५ ॥

हन्तुं क्रोधवशादीहाञ्चक्राते तौ पञ्चस्पर्श ।

तव १. वा पलायाञ्चके विहयाञ्चके न राक्षसः ॥ १०६ ॥

सता पायाञ्चकिरे द्रष्टुं देवगन्धर्वकिन्नराः ।

२. तेन पक्षौ लोलुयाञ्चके कव्यात् पतञ्जितः ॥ १०७ ॥

प्रलुठितमवनौ विलोक्य हतं ।

३. शिवदनः खचरोत्तमं प्रहृष्यन् ।

रथवरमधिरुद्ध भीमधुर्यं

स्वपुरमंगात् परियुद्ध रामकान्तां

12 Translate into your own vernacular the 32nd stanza

13 Give the derivation of पुनःकाव्यथा, प्राज्ञवेद्य, देरादत and पवित्र ।

14 Point out the propriety of the simile contained in the 36th stanza, 'सिन्धुनदीनिर्धोदमेक सन्दममास्त्रितौ प्राज्ञपक्ष पयोवाहं विदु देरादताविव ।'

15 Turn the following phrases into as many sentences without using compound words—प्रायेणसिद्धिमग्नि, चन्द्रालकवेदनी, सनिवासावुकारिण and घोषहान् ।

16 Parse उपस्थितान् in the 45th and पवौ in the 47th stanza

17 Give the derivation of देवदत्तवै, ज्ञानवेदानि, दुष्प्राप, and पावन ।

18 Turn the 47th stanza into the passive form.

19 Explain the samasa in all the compound words in the 49th, 50th 51st, 52nd and 53rd stanzas

20 Convert the 54th stanza, into the passive form

21 Analyze ज्ञानादि and ज्ञान into their component parts

22 Comment grammatically on the latter half of the 58th stanza, and turn the same into the passive form

23 Turn the 61st stanza into the active form

24 Explain the samasa in, and meaning of, चन्द्रद्विगीपिणी, दिव्यविष्टिददमि, सधासद्वत्परा, प्रकाशभुज, and नीकानरवृक्ष ।

25 Comment grammatically on पुनःप्रापुर्, मन्त्रवक्ष, and कवी ।

26 Derive रत्ना, प्रकाश रश्मि and रश्मि ।

27 Explain fully the allusion contained in the 68th stanza in your own words

28 Explain the 70th and 72nd stanzas in your own words after the manner of Mallinatha

29 Turn the 73rd stanza into the middle voice (भाववाच) ।

30 Parse and explain जगद्विनाशा, प्रदक्षिणद्विषादायां, साधु, and
षट्पदिगमये ।

31 Explain the samasa in, and meaning of, पञ्चदशस्थपारदा,
ऋषीश्वरप्रतिभा, निमिषत्र, आश्रिता वस्त्रधारण, and हस्तानि ।

32 Give the component parts of मुञ्चत विविध उपशीर्ष,
कान्तदुषा वायुप, and कृशीर्षी ।

33 Parse दक्षिणे and दक्षार्ध in the 80th शीर्षान्ते in the 87th,
and वा तवीवदत् in the 90th, stanza

34 Turn the 95th stanza into plain prose, using compound
words as sparingly as you can

35 Comment grammatically on चक्षिषं, ज्ञेया, and पुत्रिषां in
the 91st stanza

36 Point out the propriety of the following epithets देव
मानस in the 92nd, सुप्रववाक् in the 93rd, and अश्विन् in the 94th,
stanza



CANTO II

1 Turn the following phrases into as many sentences with-
out using compound words—जगत्प्रतिपादिवन्मन्त्राणां, दीप्तप्रतिपन्नवक्त्रां
मनुष्यैश्चरन्मनुष्यैः, and पयोधरीभूतपद्मं समुद्रात् ।

2 Analyse into their component parts चक्षिषां अश्विन्, निवेदयि,
चक्षिष्यन्ता, and विनिषद् giving the genitive case of each

3 Conjugate वद in धीट्, वच in षट् ।

4 Convert the first half of the 4th stanza into the active
form

5. Turn the 9th and 10th stanzas into plain prose.

6. Notice the grammatical connection subsisting between the different parts of the 11th stanza.

7. Turn the 13th stanza into the passive form.

8. Conjugate જે in જહુ, જન in જોડ, and રૂપ in રહ, and decline જહુ throughout all the cases.

9. Give the etymology of આનાદમાનાદિ, આવીન, રહિંચ, and પ્રદિચીત્ત્વ.

10. Turn into prosaic form the 22nd and 23rd stanzas.

11. Explain the 30th and 31st stanzas after the manner of Mallinatha without borrowing expressions from him.

12. Derive અર્થદુ, પ્રિયારમાના, પ્રપાત, દુષ્ટવર્ત, સહિત, તલિવાદ and મહત્.

13. Conjugate જાજ in જોડ, and જા in જહુ, and decline તલિવર્ત in all the genders throughout all the cases.

14. Turn the 22nd stanza into the passive form.

15. Expound the samasa in all the compound words contained in the 32nd and 33rd stanzas.

16. Translate into your own vernacular the 10th and 41st stanzas.

17. Turn the 42nd and 43rd stanzas into prosaic order.

18. Show the propriety of the epithet "સાધુત્વ" in the 44th stanza.

19. Discuss the two different readings of the 3rd line of the 33rd stanza.

20. Correct or justify "પ્રત્યક્ષ" in the 39th stanza.

21 Turn the first half of the 45th stanza into the passive form and the second half into the active

22 Conjugate *गृह्णामि* in *चोट्*, *गच्छामि* in *चट्* and *ग्री* in *गृह्*, and decline *चटोष्ठी* ।

23 Give more than one derivation of the word “*चव*” ।

24 Give the purport of the 58th and 60th stanzas in your own words

25 Show the propriety of the simile contained in the last line of the 66th stanza

26 Conjugate *ग्री*, *गिष्य* and *दिष्य* in *चोट्* and *चट्* ।

27 Explain the samasa in *सुखदुःखीदृशस्वरूपभाव*, *चतुर्धातुसंज्ञ*, and *मगधप्रदक्षिणादि* ।

28 Explain the 76th stanza without borrowing expressions from the commentator

29 Turn the 74th stanza into the passive form

30 Give a short sketch of the plot of the 2nd canto

CANTO III

1 Explain the samasa in, and the meaning of, *सुखदुःखीदृशस्वरूपभाव*, *सुखदुःखीदृशस्वरूपभाव*, *सुखदुःखीदृशस्वरूपभाव*, and *सुखदुःखीदृशस्वरूपभाव*, *सुखदुःखीदृशस्वरूपभाव*, *सुखदुःखीदृशस्वरूपभाव*, and *सुखदुःखीदृशस्वरूपभाव* ।

2 Derive *दीर्घ*, *प्रमादकथा* *अविष्य* and *दीर्घ* ।

3 Turn the 5th stanza into easy prose

4 Give the component parts of *सुखदुःखीदृशस्वरूपभाव*, *सुखदुःखीदृशस्वरूपभाव*, *सुखदुःखीदृशस्वरूपभाव*, and *सुखदुःखीदृशस्वरूपभाव* ।

- 5 Translate the 15th stanza into English.
- 6 Give the sense of the 17th, 18th, and 19th stanzas in your own words
- 7 Conjugate दृष्ट in अट्, विष्ट in ञट्, विष्ट in कृट्, and विष्ट in शिट् ।
- 8 Parse गच्छ in the 21st, and दर्पयन् in the 24th stanza.
- 9 Give the twofold meaning of मनीषा in the 33rd stanza.
- 10 Give the derivation of व्यापार, विभावय, सुष्टुष्ट, मत्त, क्षान्त, विष्णु, चक्राय, मृष्ट, मनीषा, पक्षि and पक्षीविष्ट ।
- 11 Turn the 47th and 48th stanzas into plain prose
- 12 Give in Sanskrit the allusion contained in the 50th and 60th stanzas
- 13 Give the purport of the 52nd, 54th, and 55th stanzas in your own words ; give the several interpretations of the first line of the 53rd stanza, giving your reasons for preferring any one of them
- 14 Conjugate वृ and वृ in कृट्, and वृ in शिट् ।
- 15 Explain the samasa in all the compound words contained in the 61st, 64th, and 65th stanzas
- 16 Turn the 67th stanza into prosaic order
- 17 Illustrate what is described in the 70th stanza by citing and narrating in Sanskrit any event from the history of Europe

CANTO IV.

- 1 Explain the latter half of the 1st stanza, pointing out the propriety of the word स्वर्गः ।

2. What is the nominative to निगम in the 2nd stanza ?
Mark any apparent grammatical inconsistency in that sloka

3. Derive वृतावृत्, वृद्धवृत्, and दीवित ; and conjugate वृत्, वृत्, and वृत् in वृत् and वृत्.

4. Give the purport of the 5th and 6th stanzas in your own words, giving the etymology, and different meanings of वृत् in the 5th stanza

5. Explain fully the 10th stanza.

6. Give the purport of the 11th stanza stating the different properties of the five elements

7. Derive the words वृत्, वृत्, and वृत्, stating the different meanings of the last word

8. State the samasa in, and meaning of, वृत्निर्दिष्टानि, वृत्-
निर्दिष्टानि, and वृत्निर्दिष्टानि.

9. Mention the different countries traversed by Raghu in his career of conquest, describing their geographical positions as approximately as you can

QUESTIONS ON THE BHATTIKAVYA.

CANTO I.

1. Turn the 1st stanza into prosaic order and scan it.

2. Point out all the verbs in the 2nd stanza and give their लट् and लिट् ।

3. Derive वृत्, वृद्ध, and वृत्तादिता, and conjugate the verbs from which they are derived in लोट् and लिट् ।

4. Give the sense of the 6th and 7th stanzas in your own words in Sanskrit.

5. Turn the 10th stanza into the active form.

6. Mention five words whose terminations are respectively identical with those of विद्यान्, विद्वान्, and विद्या ।

7. In the 16th stanza comment grammatically on मन्त्रान् पार्य सन्निवृत्तानि ; and explain fully the phrase वेदोक्तवान् stating the different Angas in English.

8. Explain the samāsa in, and the meaning of, परमार्थविद्यान् in the 15th, वृत्तादिवृत्तानि in the 17th, and लृङ्मन्त्रान्मन्त्रान् in the 25th stanza.

9. Give the purport of the 26th, and 27th, stanza in Sanskrit, pointing out and explaining all the instances of grammatical peculiarity you may find therein

10. Give the derivation of वृद्ध, वृत्तादि, वृत्तादि, वृद्ध, वृद्ध, and वृत्तादि, giving the first person singular लृङ् of the first two, and the genitive case singular of the rest.

सममेव समाक्रान्तं दयं हिरदगमिना ।
 तेन सिंहासनं पितृमखिलञ्चारिमण्डलम् ॥ ४ ॥
 च्छायामण्डललक्ष्येण तमदृश्यां किल स्वयम् ।
 पद्मा पद्मातपत्रेण भेजे साम्राज्यदीक्षितम् ॥ ५ ॥
 परिकल्पितसान्निध्या काले काले च वन्दिषु ।
 स्तुतां स्तुतिभिरर्थ्याभिरुपतस्थे सरस्वती ॥ ६ ॥
 मनुप्रभृतिभिर्मन्यैर्भुक्ता यद्यपि राजभिः ।
 तथाप्यनन्यपूर्वव तस्मिन्नासीदसुन्धरा ॥ ७ ॥
 स हि सर्वस्य लोकस्य युक्तदण्डतया मनः ।

चतुर्थः सर्गः ।

म राज्ञं गुरुणा दत्तं पतिपद्याधिकं बभौ ।

दिनान्ते निक्षिप्तं तेज सवित्रेव ऊताशन ॥ १ ॥

दिलीपानन्तरं राज्ये तं निशम्य प्रतिष्ठितम् ।

•पूर्वं प्रभूमिनो राज्ञां हृदयेऽग्निरिवोत्थितः ॥ २ ॥

पुरुहतध्वजस्येव तस्योन्नयनपङ्क्तयः ।

समविलसत्

different उवाभ्युत्थानदर्शिन्यो ननन्दुः सप्रजाः प्रजाः ॥ ३ ॥

8 Espia,

in the 15th, &

the 25th stanza

Janney obtained the h.m. done given by his father वह पश्यते
सन्ते पश्य । अधिकं बभौ he shone still more ऊताशन like fire

9 Givng of the sacrificial butter) निक्षिप्तं on receiving the heat

krat, point'a the evening सवित्रा by the sun

10a) निशम्य having heard of him जनं शाश्वतिं अश्वत्थं महान् समिधं

शान्तः । प्रतिष्ठितं situated reigning after Dharma पूर्व the fire of distress

already smoldering in the hearts of hostile kings rose up as it were into a

पुष्पः

the 6th - प्रजां सहोदरं सप्रजां with their children सप्रजापदं whose rose

as the sun appeared नवाभ्युत्थानदर्शिन्यो seeing his new elevation

अश्वत्थं like that of the standard of Indra, ननन्दुः rejoiced नन्दं नन्दं

१ नन्दं नन्दित्विति नन्दितः ।

12 Explain the 47th and 48th stanzas .

13 Comment grammatically on સર્વેસૌ રાજ્યમાજીતે and માતિયાસે in the 51st and દુષ્કર્મીનવન્તિ in the 54th stanza

14 Put the 53rd stanza into the passive form

15 Turn the 55th into plain prose



মহাকাব্যম্ ।

প্রথম সর্গ ।

অন্বয় ।

নিরুপস্থিত অসমর্থ যুগান্তিত দ্বন্দ্বের দুনি তদাহত যব-অমৃত, সমান্তর সর্গে
 চুরসহিতচ্ছদিত গুণবর্ধক য যিতবস্তু ভবাসমত্ ১। ১। স বৈদ্যক্ অশ্বৈক, যিতুন্ অবা
 রীন্, বসুন্ চরসংগ, বহু-বসো অসীত, নীলো অরং, অরীন্ চরুচরাস অধবীত ১। ২।
 অধি ১—অধীতে। অশ্বৈত, অশ্ববীত, অশ্বৈত, অধিগত। অশ্বৈত অশ্বগতি। অধি
 অশ্বাধিগতি, অশ্বাধিগত, অশ্বাধিগত। অশ্ব—অশ্বগতি। অশ্বাধিগত, অশ্বাধিগত, অশ্বাধিগত।
 অশি বিদ্যমান। অশি অশ্বগতি। অশি অশ্বগতি। অশি অশ্বগতি। অশি অশ্বগতি। অশি অশ্বগতি।
 অশি অশ্বগতি। অশি অশ্বগতি। অশি অশ্বগতি। অশি অশ্বগতি। অশি অশ্বগতি।
 অশি অশ্বগতি। অশি অশ্বগতি। অশি অশ্বগতি। অশি অশ্বগতি। অশি অশ্বগতি।
 অশি অশ্বগতি। অশি অশ্বগতি। অশি অশ্বগতি। অশি অশ্বগতি। অশি অশ্বগতি।
 অশি অশ্বগতি। অশি অশ্বগতি। অশি অশ্বগতি। অশি অশ্বগতি। অশি অশ্বগতি।

১। দেবগণের সখা, পুত্রস্বপ্নকারী বিদ্যাসম্পন্ন বশবৎ নামে এশিষ্
 এক রাজা ছিলেন। অন্যতম বিষ্ণু গুণগৌরবসম্বিত সেই ভূপতিকে জনক
 রূপে স্বীকার করিবার জন্যই ভূমণ্ডলে অবতীর্ণ হইয়াছিলেন, মোক্ষের হিত
 সাধন তাঁহার কেবল উদ্দেশ্য।

২। তিনি যেন অধারন করিয়াছিলেন, বাগবজ্জ হারা দেবগণের শ্রীতি
 সম্পাদন, পিতৃলোকের কৃষ্টিবিধান, বহুবর্ণের সমাধা ও কামকোথাপি ছয়
 রিপু পরাসের করিয়াছিলেন, নীতিশাস্ত্রে নিরত ছিলেন, এবং পুত্রগণকে
 সমুদ্রে নিধন করিয়াছিলেন।

৩। যেন যেমন ব্যাবিবর্ণ করে, তেমনই যেন বিতরণ করিতেন, ইন্দ্রের।
 সহিত একসঙ্গে বসিতেন, জিশোচন ভিন্ন কোন দেবতার আরাধনা করিতেন
 না, এবং সকল বহুবর্ণবিশেষের প্রশ্ন নিরত করিয়াছিলেন।

দশাংসি নিরাসন ॥ ২ ॥ অধিযস—যসতি, অবাশীত্ । চবাস । নিৰ্ণস—
 অসতি, অস্মদ, বাচ । পুস্তা মধ্যপ্রদেশগৃহভূট ব্যাকসদৃশ সসপৎ বরৈশ্চ ম
 রাজা অধরে অভিন্নসীত বস্ত্রিনা চৌকস্মিতথ জজ্বাল ॥ ৩ ॥ পুস্তাকীর্ণি যনমশু
 কল চ সমুদ্রা মহেন্দ্রলোকপবিতা স্বৰ্ণচুংগুডাম্ বহুবীধে, বজ্রমি অধাতিতাম্
 অধীধ্যাম্ অখ্যাত ॥ ৪ ॥ সমীচিতেষু নির্দ্বাৎদ্যত দয়াসনকীমলয় সৌম্য যা
 জর্জরবদ্রগমস্কিতি মণীল পুর অদ্যন্তেব স্তিমা ॥ ৫ ॥ বলা স্তদ্রসমুদ্রাৎ
 বজ্রভাঙ্গি বিধিবধানি সজ্ঞানানি অদ্যন্তেব স্তিমা যুগানি স্তদ্যতি
 দীর্ঘি বিদ্যতি ইব (স্তলি ইবি মেব) ॥ ৬ ॥ বলা দিগদ্বিষ্টকাম্ বহাশ্চুপাশ্রয়িনী
 ইব গবাস্তাৎ মদ্য অমিগিষ্যন্ত অলর্বিদীত্বনরবাস্য ভানি ॥ ৭ ॥ চ
 (বাল) ভবদ্যন্ত ধর্ম্যাস্ত কামার্যমল্লখীপু নীকী ন্যাস্ত কাষি অধিগতাস্ত তিস্ত

৪। সেই বরণীশ গুহ্যচরিত ভূপতি বহু ব্রাহ্মণ্যওবীতে যেতি ত থাকি
 তেন, দেবগণের কৃতিবিধান ববিতেন, এবং যেমন বজ্রহলে মস্তপুত বহি
 ধৌপ্যমান হয়, তদ্রূপ সমাজহিতের বঙ্গাব জন্য দ্যাক্ষশাস্ত্র ছিলেন ।

৫। মিথলকীর্তি শালী ও ইন্দ্রপ্রতিম সেই ভূগাল সমুদিতে ইন্দ্রলোকভূগা
 অযোধ্যানগরীতে বাস ববিতেন । যে ব্রাহ্মণানী, সকল ঋতুতেই অর্থকরী
 এবং প্রদীপ্তজ্ঞানানোরসম্পন্ন প্রোজিগণের আবাসভূমি ছিল ।

৬। যে নগরী কটিকার্যে স্থনিপুণ বে পত্তনোমি, তাঁহার কোশলের পরা-
 কণ্ঠা স্বরূপ ছিল, এবং যে নগরী বহুবান্ধব প্রজাকালকারা স্তোমশুণ উভা
 সিত করিয়া যেন অসদ্যবতীকে উপহাস করত বিব্রাভমান হইয়া রহিয়াছিল ।

৭। যে অযোধ্যাতে হর্ষ্যসকল যথিমাণিক্যমুক্তারীকামিতে মতিত,
 চিত্তব্যথার্থ সম্প্রদীত নানাবিধ ঋতুতে স্থপোজিত, কামনসমূহে আকর্ষিত,
 অসদ্যাসদৃশ জনীগণে বিব্রাজিত হইয়া, স্বমেকপকতের শিখরপল্লবায় ন্যায়
 রহিয়াছিল ।

৮। যে নগরীতে হর্ষ্যাবনীৰ অভ্যন্তরভাগ উজ্জম বহুসমূহে খচিত ছিল ।
 সেই নবল বহুব প্রভা গবাল্গাণি দিয়া নির্ণত চণ্ডয় স্ত বোধ চইত, যেন
 গদ্য প্রবাহ হিমালয়ের অধিত্যবা হইতে গতিত হইয়া পোতা পাইতোছে ।

৯। ধর্ম্যকার্যে তৎপর, ভোগস্থ বন ও চৌহিপ্রদানিনী, বকলের নিকট

भट्टिकाव्यम् ।

पञ्चैव विद्यासु विद्वानिष अभिरिरे ॥ ८ ॥ पुत्रोयता तेन वराहनाभि विद्वान् क्रतुम्
 क्रियावान् विद्वान्निष्पन्नमसि भवन्मो मान्य अथमद् मुनि र्वा पुत्रम् आनायि ॥ ९ ॥
 क्रताया वप त मुनौश्च पुत्रकर्म क्रतु कारयितुम् ऐन्द्रित्त कण्ठ स तस्य ज्ञाताशय
 सन् मुतानुयम्य अथ ज्ञतानौत् ॥ ११ ॥ वरेण (स) वेदौ पवित्र रथासि निराण्यत,
 प्रधानम् अभित अङ्गानि अयावीत्, गेषावि अहीषीत्, रूपते मुतसम्यदे च वरं यमा
 नीत् ॥ १२ ॥ ३--मुहोति, अहीषीत् सुहाव । द्वात्रिंशच्छब्दोपे विहितिने कर्मणि निष्ठा
 गते सति ऋदरावस्था गित्य रात्रपका चतुर मृगवान् प्रवीत् पुत्रोच्छिष्ट प्राण ॥ १३ ॥

সমতাবে সমাহৃত। এবং অপারোপা কালে পরিণীত, এমন তিন জন লক্ষ্যোত্তম।
মহাবীতে সেই নবপতি অল্পবয়স্ক ছিলেন। যেমন বিবান বিস্মাতে নিরত
হন, তদ্রূপ।

১০। রাজ্য পুত্রনাট্যবাসনার উচ্চম বাহিনীগণের আশ্রয়ণে প্রত্যক্ষ
 হুণ্ডিকে নিম্ন বাঙ্গালীতে আনয়ন করিষ্যম। যে হুণ্ডি বিদ্যাসম্পন্ন, মাননীয়,
 মনসী, বাগ্যেষ্ঠানে সুপট্ট এবং পরিপদ প্রজ্ঞাশালী হইবেন।

১১। ঐশানীল ভূপতি বাহাড়ে পুরকণ বল লাভ হন। এমন একটি যন্ত্র
 করিয়া যন্ত্র সেই সুনিব্বের নিকট অতিশয় প্রকাশ করিলেন। তিনি
 বাগাবিবাহে অধিক ছিলেন, বাগার আশর জানিতে পারিয়া অতদনন যন্ত্র
 আনয়ন করিলেন।

১২। সেই শ্রেষ্ঠ ভূমি বেহির চতুর্দিক হইতে থাকসপক্ষে নিবাবরণ করিলেন পুণ্ডরীকেশের প্রধান দেবতা বে বিষ্ণু, তাঁহার উত্তর পার্শ্ববর্তী আবরণ মেঘভাণ্ডের অর্জন করিলেন, দেবতাদিগের প্রতিষ্ঠিত্যকণ পিষ্টকনিহিত পুত্ৰগুণি অগ্নিতে আততি দিলেন, অবশেষে বামাব পুত্ররূপ নৃপাদেব চন্দ্র বর প্রার্থনা করিলেন।

১০। দানবাহারী সজ্জাযুক্ত ব্যক্তিগণ পবিত্রোৎসব লাভ করিলে পর, এবং কামকাণ্ড বিধানানুসারে সম্পাদিত হইয়া সর্বাঙ্গিত হইলে পর, মহাবংশজাতা তিন জন বান্ধবহিত্যী ছাবিটী সংপূরিত প্রসব করিবার জন্য হোমাবশিষ্ট চক্র তোষন করিলেন।

যিবন্ শাস্ত্রান্ মু (কিনু) ধনে বচসি প্রচুন্ ক্রিয়ানি বিধবীর্ষদিবাক্ষরিত্ব এম সন্ত
 খেন হত কানি হতৈতু ১১৫। সুবিশ্রবীয়া অমহিমা রাজা তদবচন শুণ্বান্ মুগীহ, অথ
 বহুবুনা দাদকক্ৰমরীষ ভ্রমস্তু বিতিথ বচ জবে ধনঃ অস্তিত্ব মনা ত শরৎ আদযা
 নবাপি ১১৬। ধর্মরত্নী শরৎ বীণমর্দিত ভারি হিঙ্গমন্ড পরসব্যর্জন্ অশ প্রভা না হ্রদা
 ভগ্নত মদিত ১১৭। ইন প্রবচ্যান্ বশী আবিশলে সিন মদ্যন্ বিদয আনিযতি উ মদ্য
 কন্ মা না পরিসু, লিচি অযীষে অগু ধ্যার ম লখ্যি ১১৮। বিদযতি স্তু অন্ স্তু
 কল মদ্যতি, দাসন্ স্তু ভ্রমন্ মা বচ্যতি, হব দুর্ল ইত্য আলু বদে স্তম স্তমজ
 দাসন্ অগু লগ্নে ১১৯। এত স্তুনি স্তীম কন্ বিলীম অযীর্মি খাদ্যে খাদ্যদায

মনকে নিকৃত কবিত্বাচ্ছন এবং তদজান প্রাপ্ত হইয়াছেন, সেই ধান ধারণা
 আপনার শু অচ্যাহত ভাবে চলিতেছে ।

১৯। সুনি উত্তর দিলেন—“সেই সমাধিব কোন ব্যাঘাত ঘটে নাই ।
 কিন্তু ব্রাহ্মসেবা ভগোবনে আশ্রিতা দ্বারকাজের বিশ উৎপাদন করিতেছে ।
 শ্রুতগণের বীর্ষানিরাসকর্তা আমি লক্ষ্যণের সহিত সেই সকল ব্রাহ্মস দ্বারা
 করন ।”

২০। পূর্ববিরহাসহিত্ত্ব রাজা সেই কথাটি শুনিয়া যোহ প্রাপ্ত হইলেন ।
 তখন সেই ধর্মিত ভাপসশ্রেষ্ঠ কল্যাণভাজন ভূপতিকে এইরূপ বাক্য বলিলেন ।

২১। “আমি ভয় উপস্থিত হইলে, ভোমার শরণাগত হই, এবং তুমি
 ধর্মলভ্যের জন্য আমাদিগের আশ্রয় গ্রহণ করিয়া থাক । অস্ত্রের বীর্ষ ও
 ব্রাহ্মণের তেজ পরস্পরের উপকারের জন্য । অতএব শঙ্কা করিও না,
 নিজ পুত্রকে প্রেরণ কর ।

২২। তিনি বহুব্রহ্মিতে অগ্রসর হইবেন, তিনিই মহাবংশবাক্যাত্ত
 বিশদকে নিদন করিবেন । অতএব হে বহুব্রহ্মণী আশ্রকে অবদীর্ঘা করিও
 না, নাস্ত্য ব্যক্তি অসোধ্য পাত্রে চক্ৰতার অর্পণ করেন না ।

২৩। “অগ্নিপ্রতিম ব্রাহ্মণ জন্ম হইলে, কংশ ধ্বংস করিয়া ফেলিবেন,
 আর যদি পুত্র প্রসঙ্গ করে, তবে আমি শোকে ধ্বংস হইব,” রাজা প্রথমতঃ
 এইরূপ পর্যালোচনা করিতে লাগিলেন, পরে পুত্রের প্রসঙ্গার্থ লক্ষ্যবর্তি হিলেন ।

২৪। তার পর সুনি প্রীত হইয়া আশীর্বাদ দ্বারা রাজার স্বর্ধনা করিয়া

প্রত্যয়ী, মম চিত্তেই দীপ্যাম্বর কুমার প্রভ তৎপন্ন ইত্যাদি ২৪ ৥ ধৃষ্ট শেমানু
 লত্ফজিতাক্ষর শেখরি রত লক্ষণ যুগ্মবনায় প্রবাসিত জিহ্বী রৌপ্যমুখ
 রামস সখ্যুৎ অমৃত ২৫ ৥ বন্দ্যকান্ জিঘাষী দুদুমতি অরিমি অসুখ ধন
 মুষ্টিপীড় দধানে বদধিবাচুলিকি রঘুসিঙে প্রসুতি সতিমাঙ্গলিরা পুরসহস্য গুহ
 শীকান্ কবমপি মাধব ২৬ ৥ অথ বিদ্যা তল আশিষ অনীধী জগদ, অমী
 চমুলকলমিলাদ ন্যূয়ন্ আশ্রয় বাহু অমিতলকলমধী চাহ উল্লোর, অশ্রুতা
 অধিগ তবতু ভবী শুক্ল ২৭ ৥

প্রহাসন কবিত্বন। হিংসামৌলিগের শাসনার্থ প্রদীপ্ত অস্ত্রপত্রধারী সেই
 কুমার বিনীতভাবে অগ্রগামী সুনির পশ্চাৎ পশ্চাৎ চলিলেন।

২৫। পবিত্র উপোষনে ঘাইবেন বলিরা, ভয়শীল রামচন্দ্রের মুখপুঞ্জ
 আশ্রমে প্রকৃত হইল। এবং ধৈর্য্যশীল, অমনীষ্যের মেহাস্পদ এবং সমগ্র
 আত্মবিশিষ্ট অক্ষয় মঙ্গল তাঁহার অস্ত্রচর হইয়া তদীর ততসাধনে তৎপর
 হইলেন।

২৬। রঘুবংশধেয়ী রামচন্দ্র রাষ্ট্রসংগের বধার্থ অশ্রুতিয় দমন ও
 প্রহণপূর্বক, অস্বাভিগের অসহ্য শরাসন দৃঢ়রূপে ধারণ করিয়া প্রহাসন করিলে
 পর, পুংবাসিনী যুবতীগণ তরতরশোকমুখা হইলেও কঠোরটে বোদন চটেতে
 বিরত হইয়াছিল, কারণ তাহারাই রামের ততসাধ্যায়িনী, অসংবর্ধন অশ্রুতিয়
 বলিরা জানিত।

২৭। অনন্তর বিশ্রাম উচ্চঃস্বরে তাঁহার আশীষ উচ্চারণ করিতে
 লাগিলেন, এবং অন্যান্য লোকে গঠীর অথচ নবরূপনিধারী রাম সন্দন
 বাসাতে লাগিল। রামচন্দ্রের পবিত্র বাহুর ইনোহর স্পন্দনে রামচন্দ্র
 স্থিতি হইল, এবং পবিত্র তরুতে বলিরা উচ্চরূপ করিয়া অশ্রুত চিত্র একটন
 করিতে লাগিল।

ଦ୍ଵିତୀୟ: ସର୍ଗ: ।

ସ ଯାମ ଯଶା ପୁର ବିଶାସ ସହସ୍ରାତ୍ ସକଳସୂକ୍ଷ୍ମାଂ ଶରଣାଂ ନଦୀନାଂ ଶିଖରିନାଂ କାଳି
 ଧନୀଂ ଦିଶାଞ୍ଚ ନିଧିଂ ଦଧାମୀଂ ଶରଦଂ ଦଦାମଃ ॥ ୧ ॥ ଶରଦଂ ସଞ୍ଚୟାତ୍ ଅପତ୍ତେ ସହାୟେ ଶାନ୍ତିମୟା
 ଶାନ୍ତିମୟା ଦର୍ଶନି ଶାନ୍ତିମୟାଦପଦାନି ଅତପତ୍ତ ସହସ୍ରମହୀକାଞ୍ଚିନି ଶାନ୍ତିମୟାଦାନି
 ଶୁଭାଂ ॥ ୧ ॥ କୁଳାଂ ନିଜାଂ ଶରଦି ଅପତ୍ତି (ଅପତ୍ତି) ବିଜାୟତେ ଶରଦି (ଅପତ୍ତି)
 ଅପତ୍ତିନାଂ ବିଜାୟତେ ଶରଦି ଅପତ୍ତି (ଅପତ୍ତି) ଶରଦି ଅପତ୍ତି (ଅପତ୍ତି) ॥ ୧ ॥
 ଶରଦି ଅପତ୍ତି (ଅପତ୍ତି) ଶରଦି ଅପତ୍ତି (ଅପତ୍ତି) ଶରଦି ଅପତ୍ତି (ଅପତ୍ତି) ॥ ୧ ॥
 ଶରଦି ଅପତ୍ତି (ଅପତ୍ତି) ଶରଦି ଅପତ୍ତି (ଅପତ୍ତି) ଶରଦି ଅପତ୍ତି (ଅପତ୍ତି) ॥ ୧ ॥

୧ । ଶରଦି ଅପତ୍ତି (ଅପତ୍ତି) ଶରଦି ଅପତ୍ତି (ଅପତ୍ତି) ଶରଦି ଅପତ୍ତି (ଅପତ୍ତି) ॥ ୧ ॥
 ଶରଦି ଅପତ୍ତି (ଅପତ୍ତି) ଶରଦି ଅପତ୍ତି (ଅପତ୍ତି) ଶରଦି ଅପତ୍ତି (ଅପତ୍ତି) ॥ ୧ ॥

୨ । କେନ ହେନ ଶରଦି ଅପତ୍ତି (ଅପତ୍ତି) ଶରଦି ଅପତ୍ତି (ଅପତ୍ତି) ଶରଦି ଅପତ୍ତି (ଅପତ୍ତି) ॥ ୧ ॥
 ଶରଦି ଅପତ୍ତି (ଅପତ୍ତି) ଶରଦି ଅପତ୍ତି (ଅପତ୍ତି) ଶରଦି ଅପତ୍ତି (ଅପତ୍ତି) ॥ ୧ ॥

୩ । ଶରଦି ଅପତ୍ତି (ଅପତ୍ତି) ଶରଦି ଅପତ୍ତି (ଅପତ୍ତି) ଶରଦି ଅପତ୍ତି (ଅପତ୍ତି) ॥ ୧ ॥
 ଶରଦି ଅପତ୍ତି (ଅପତ୍ତି) ଶରଦି ଅପତ୍ତି (ଅପତ୍ତି) ଶରଦି ଅପତ୍ତି (ଅପତ୍ତି) ॥ ୧ ॥

୪ । ଶରଦି ଅପତ୍ତି (ଅପତ୍ତି) ଶରଦି ଅପତ୍ତି (ଅପତ୍ତି) ଶରଦି ଅପତ୍ତି (ଅପତ୍ତି) ॥ ୧ ॥
 ଶରଦି ଅପତ୍ତି (ଅପତ୍ତି) ଶରଦି ଅପତ୍ତି (ଅପତ୍ତି) ଶରଦି ଅପତ୍ତି (ଅପତ୍ତି) ॥ ୧ ॥

নৈবকশ্যে পুণ্যে মরীচীয পরস্পরো লক্ষ্মীন্ আদরেণ আশীকয়ামহু ইব ১১ । প্রভাত
 বাসোঃসিদ্ধিস্থিতাকৃতিঃ যদ্বিনী কৃষিতা ইব কুমুদসীবেষ্যধিষত্ৰবিষত্ৰ খত্ন নির্যত,
 তথাপি মানিনী ইমন্ অম্বলহনম্ ন শুচী ১২ । মধুর্ভট্টমীসী দত্তাবধানং হমান
 যেত হৃদিং সিংহাস্ত অগাবিত্ চতুশ্চক্ৰসনাদান্ আকর্ষয়ন্ লক্ষী সমাধি ন দদে ১৩
 সিব, নিত্যম্ মহতা বিভিন্ন চরিত্রাণ্যামুদ্রয়ন্ আদধানম্ সীয়াবদিত্ব দ্বিতা
 মন্ অম্ব ইলাধিপল লক্ষীন্ অশ্রুশকার ১৪ । চরি সাক্ষাতি ইলকত্রী স্মরণ্ আশ
 ক্তান্ প্রতিধনীন্ নিম্নম্ব অম্বলবীন্দ্রসাদান্ প্রতর্কয়ন্ (অম্বলব) শুচীত্ চন্দ্ৰ মানিনী রূপ

৫। ভূদলকৃত পুষ্পাবলী বনরাধির সরসাবলী, আর ভূদলকৃত কমলমাল
 লতাবরের নবনাবলী। অতএব বনরাধি আব সরোবর বিম্বর ও ঔৎসুক্য-
 সহকারে যেন পরস্পরের শোভা লক্ষণ করিতেছে।

৬। ভ্রমরের পরীর (রজনীযোগে) সুবুদ্বিনীর পরাগসংস্পর্শে গিজলবর্ণ
 হইয়াছে। পদ্মিনী প্রভাতসময়ের আঘাতে বিকলিতা হওয়াতে ভ্রমর উদ্বুপরি
 বসিতে পারিতেছে না। অতএব যেমন মানিনী রজনী অন্য নারীসংস্পর্শচিহ্ন-
 দ্বিত অর্থাৎ কে কোপভরে খোশাইয়া দেয়, পদ্মিনী ও ভ্রমরের মধ্যে যেন উদ্বুপ
 ঘটতেছে।

৭। হরিণ মধুকরের গানে অবহিত হইয়া স্থির হইয়া রহিয়াছে, আর
 ব্যাধ তাহাকে বধ করিতে ইচ্ছা করিতেছে, কিন্তু মত্ত হইবার রব তনিয়া, লক্ষ্য
 তিক করিয়া পরস্পর করিতে পারিতেছে না।

৮। যে মেঘখণ্ড বায়ুগাণ্ড পৃথক্কৃত হইয়া গিবিনদীর নির্গমহানে অবস্থান
 পূর্বক উহার সর্বিসেব ঔহত্যবিধান করিয়া বিরাছে, এবং বাহা শব্দে হলা-
 তাবনশতঃ তুহারবৎ তত্র খোশাইতেছে, সেই মেঘখণ্ড এই বিহির মধ্যভাগে
 লক্ষমান হইয়া অধুনা দিমগিরির শোভা অলুঙ্করণ করিতেছে।

৯। সুগহায অমপূর্ণ বিবিকুণ্ডে গর্জন করিয়া নিলকৃত ক্ষনিক প্রতিক্রিয়া
 অবপূর্ণক, মনে মনে বিতর্ক করিতেছে, না জানি কোন প্রতিবন্ধী পিছে
 আসিয়া গর্জন করিতেছে। এই ভাবিয়া তাহাকে আকর্ষণ করিয়া তন্য
 কুঁড়ি করিয়া বসিতেছে।

पञ्च । ८ । तेन कवीश्वरानि भवामि अथप्यथ, अथपदातो ह्येति च अथोपपद,
रान् परावन्दन्तेतिपञ्चान् (अथप्यथ) सुमन्त्रं बन्धवश्च आचार्यश्च ॥१०॥ आ—जिघ्रसि,
अथान्, अथापीन्, अथो । सन्नि जिघ्रसति । याहि वेष्टीयते । शिषि प्रापयति, अजि
घपन् । स काकुत्स्थं कुतूहलात् खतानुपायं कुसुमानि अयच्छान्, अथवन्धुम् अयाच
यन्, आर्यामिनीपुत्रेणन् ईदम् अयमात्र आस च ॥११॥ (स) अभाति अदृष्टम् याहि तिर्मा
पुत्रमिच्छु रितानि (अथप्यथ) सधसिषापाणि ह्युमानि सुवि सप्ततानि भागी तेजांसि इव
सन्निधानि अययान् ॥१२॥ (स) दिग्दर्शिनो श्रीचरणीभक्त्या अज्ञानमा
सीदन् इव अचली अज्ञानमा विद्वच्चानुपया अन्विमेषयन्ती पश्यन् तुतीव ॥१३॥
ए विदोषद् आनुभवानभिरी आसि विहितं ह्यथाय ददति यमायै अज्ञानमापरीयारहितै
इति अविदाम् गीहान् ऐषिष्ट ॥१४॥ (स) गोपात्राणां अग्रमन्त्रं श्रीभूय ईष्टि,

১০। স্বাস্থ্যে অজ্ঞানত্ব হ্রাসপূরক জল পেশিতে লাগিলেন, জ্বরের গুণ
 ৩৭, জলি তনিত্তে লাগিলেন, এবং অহবিদ্যাকারোচিত হুয়তি সমীক্ষণ
 আয়োজ করিতে লাগিলেন।

১১। সেই কহুংহুলকুমার কোঁহুলকুমার হইয়া যত। বেয়াইয়া মোয়া
ইয়া মুল তুলিতে লাগিলেন, সমীপে নানিরা বাহিয়া আচমন করিতে লাগিলেন
এবং হুলহ পিলাতমে বসিয়া বসিয়া ঈহং হান্য করিতে লাগিলেন।

১২। তিনি প্রত্যাহতকালে পূর্বদিকে অগ্নে বেধিতে পাঠলেন, ঘণাশব্দ শব্দ স্বর্য্যকিরণে রঞ্জিত হইয়া আসে। তাহাতে বোধ হইল যেন, স্বৰ্য্যোদয় হেতুোবাশি রশ্মিমালায় ধারাক্রমে কুপুষ্টে নিগতিত হইয়া একত্র সংগৃহীত হইয়া গিয়াছে।

১৩। ধান্যামিশ্রসেবায় প্রতীককল দ্বিক ব্যাগিরাশৈবের প্রীতি উৎপাদন
করিতেছে। ভাষ্যসেবায় স্বাক্ষরিক সোজা হইয়া উঠিয়াছে, ভাষ্যসেবায় ভা-
ষ্যের এক প্রাচীর হুই নাই, এবং এমনি পরিতৃপ্ত বেন সেম পিছনে পড়িতেছে।
স্বাক্ষর 'ভাষ্যসেবায়' সন্দেহাত্মক করিয়াছিলেন।

- ১৪। প্রোচিসকল পুরুষগণে আকর্ষণ দেখিলেন। যাহারা স্বজনবিরোধের
দুঃখ কাহারকে বলে, জানে যে, নিরুপিত কালে স্বাধীনতারিতি হইবে, প্রত্যয়

অবস্রাব্যি অপি আদ্যি যৌচিতানি, বিব্রাহিতত অজুন্ সমাধায বিলীক্য মুমুর্দে ৷১১৥
 বিব্রাহিতপার্ব্যে হৃদিত্যুচ্চাৰ্য সমুচ্চাৰ্য্যাদিত্যন্বয়ম্ আনন্দ্রবন্যমনিদনতাল মীমাত্রনা
 বৃত্ত তন্ অমন্দয়ন্ ৷ ১৬ ৷ মীমাংসায়ীপাণবনীপখীর্ন বিবিধ মম্বু (অমর) আত্ম
 চ্যে ব্রবমানং ব্রাতমর্জং সমাধা কদম্বকং তস্য ক্রুত্বর্ষং ততান ৷ ১০ ৷ চিত্ত্যবিত্ত
 মন্যেতু সমস্রুজেনেতু সৌক্যেতু অ খীনা ক্রুদ্যবদাত্য অলম্ব্যমাতা স্বীকৃত্যে নিদা
 প্রতীযি ৷ ১০ ৷ তন্ লক্ষ্যং ন যন্ সুবাহুপত্নং ন, তন্ পত্নং ন যন্ অলীনপদ্পদম্,
 অলী পদ্পদ ন য কল ন কুতুভ, যন্ পুচ্ছিতং ন যন্ লন ন গচ্ছার ৷ ১২ ৷ চ্য
 করিয়া থাকে, আহার্য বৈশভ্য দ্বারা শরীরক্ষা করে না এবং দাহার্য রূপ
 টীতাপূনা ।

১৪। জীমাতির ভূষণবস্ত্রণ মনস্ক আচরণ, সূচাক অবক্র হৃষ্টি, এবং
 লবণ বিখাসখীল স্বভাব—গোপাঙ্গনাদিধের এই সকল বৈশিষ্ট্য হর্ব অহুতব
 করিয়াছিলেন ।

১৬। বোলমহনকালে গোপাঙ্গনাদিধের সূতা মল্লর্শন করিয়া, আনন্দ
 লাভ করিয়াছিলেন । তখন তাহাদের উভয়পার্শ্ব বক্রভাবে হুলিতেছিল, অঙ্গ-
 শলি সূচাকভাবে নড়িতেছিল, নিতম্ববিধ মনোহররূপে উল্ললিত হইতেছিল,
 এবং মন্থনের ঐবৎ গভীর জ্বলি তালবতপ বোধ হইতেছিল ।

১৭। এক মল চিত্রবিচিত্রিত সূণ মেঘাতাবে বনে আগিয়া পোতা ধারণ
 করিতেছে, তাহারা ভবনীশ, অতএব বৃক্ষাক্রমে নিকটে আগিয়া উল্ললক্ষনে
 বাতাসের অতিমুখে ধাবিত হইতেছে । এইরূপে তাহারা তাহার কোকুৎস
 উৎপাদন করিয়াছিল ।

১৮। কুম্পপুস্ত্রা ধবল হংসহাজি, পুণ্ডরীকনিষ্ঠায় অথবা কেন্দ্রক
 শৈলতে বিগীন হইয়া নদ্বিহাছে । কেবল অতিমধুর জ্বলিবার তাহাণিগড়ে
 টেব পাওয়া যাইতেছে ।

১৯। এমন ভলাশয় ছিল না, বাহাতে সূচাক পত্নত্ব নাই, এমন পত্নত্ব
 ছিল না, বাহাতে লবণ বিগীন থাকে নাই, এমন লবণ ছিল না, বাহা মধুর
 গুণ গুণ জ্বলি করে নাই, এবং এমন গুণ গুণ জ্বলি ছিল না, বাহাতে মন
 হরণ হয় নাই ।

নিষা, বনবাসিনীমুখ্য বিচরমাশ্রমণ্যে অধুপজন্ (‘তী’ ইতি যৌ), যী চিত্তিপালপুত্রী
 মধুপর্কনিয়ম “আশ্রমাগি প্রবচকীটাম্ ॥ ১৫ ॥ যুবা দীর্ঘি দৈবামিভূতস্য মদ্রস
 সুবলস্য ভারম্ অধীটম্, সম্যগি অপি দ্বীর্ঘি রচনম্ ইত্য তী তপোধনে অমা
 পিষাতাম্ ॥ ১৬ ॥ অথ রচক্ অপি “যথৈমিত ঘন্যে কৰ্ম্ম প্রস্তুত, ধরিসমি
 মনেব ন শর্যাগি ভবতাং তপীমবদ্রি সমুপাতাম্ (ইতি) তাম্ প্রত্যশাদীন্ ॥ ১৭ ॥
 যুচ—যুচতে, বিচতে । অধুপিচ, দধুচে । সপি দধুপিচতে । বিচি ধুচয়তি, অধুচয়ন্ ।
 তত তে প্রকৃতৈ যজ্ঞিষে দ্রব্যমর্থ্যে কৰ্ম্ম যদাভন্ প্রস্তুতু, দানিগ্ন্যবিতম্ আলি
 জীনে জ্ঞাত প্রসংগন্ তন্ যাতুধামে বিচিতে ॥ ১৮ ॥ চিত্—চিততি, অর্চয়ীন্, বিচতে ।
 শঙ্কান্না হইয়া চতুর্দিকে গ্রহিরাছে, এবং চকল লতাসকল ফলপ্রদান করিবার
 জন্যই বেন্‌তুলিয়া গড়িরাছে ।

১৬। আশ্রিত্যতঃপর প্রধান প্রধান বনবাসীরা, আশ্রম, পাদা ও মালা
 দ্বারা পূজা করিলেন । সেই রাজবুঝারুগুনও মধুপর্বের সহিত আশ্রমাদি
 প্রতিগ্রহ করিলেন ।

১৭। তখন ত্রপোশনেরা তাঁহাদিগকে বলিলেন, “আপনারা হই মনে
 দৈতাগণের উপহ্রবে নষ্টপ্রায় যে ভূবন, তাহার ভার নিজ ভূমদ্বারা ধারণ করিয়া
 ছিলেন, সম্প্রতি আমাদের হবনীর বস্ত্রভাত রক্ষা করুন ।”

১৮। অনন্তর রামচন্দ্র তাঁহাদিগকে এই প্রকৃষ্টর দিলেন, “আপনারা
 যেচ্ছায়াসারে কর্ম্ম কাও আরম্ভ করুন । আর আশ্রমিণের শ্রমাদি আপনা
 দিগের তপস্যাক্রম বাহুসংযোগে শরুরূপ কাষ্ঠে প্রস্তুত হউক ।”

১৯। তার পর মুনিগণ সজ্জিত বজ্রি ত্র্যম্বজাত লইয়া বথাবিধি কর্ম্মকাও
 আরম্ভ করিলেন । দক্ষিণাত্যগী ত্র্যম্বজগণের উপদেশানুসারে শুদ্ধিকেরা সিংহার
 অর্ঘ্যদান করিতে লাগিলেন, বজ্র ও অনেক দূর অগ্রসর হইল, এমন সময়ে
 রাজসেরা আনিতে পারিল ।

২০। অনন্তর শৈলশ্রুতান্য দীর্ঘকার রামচন্দ্র বর্ষাকালীন মেঘমালায়
 ন্যায় আকাশমণ্ডল ছাইয়া স্পেলি । তাহাদের মস্তকের কেশ পিঙ্গলবর্ণ, উর্ধ্ব
 প্রান্ত ও তৈলাভাবে রক্ষ, তাহাদের অস্ত্রা শিরাকীর্ণ, এবং তাহাদের চক্ষু
 হৃৎ ও পিঙ্গলবর্ণ ।

[illegible]

৩। তখন লক্ষ্য দক্ষিণ চরণ পুরোচ'ণে প্রসারিত করিয়া, আর বাম চরণ পশ্চাত্তানে প্রাকৃষ্টিত করিয়া, শরাসনে আরোপণ পূর্যক, (দ্বিবদণনের জন্য) স্বাহ ও মূর্তি নিশ্চল রাখিয়া, উর্ধ্বে মূর্তি নিশ্চল করিলেন। তাঁহার বাণবদল প্রসিদ্ধ এবং তিনি মূর্ত্ত্ত্রাণে শরাসন আকর্ষণে হনিপুণ, অতএব রাক্ষসগণ নিধন করিতে লাগিলেন।

৩২। অল্পবিস্ময়বিধায়ক হ্রাসও কেবল হাস্যপূর্বক আশিষ্টাঙ্কন
নামে কর্ণশব্দী, ন্যায়ানিগুণ, রূপভরসহিষ্ণু স্বাভাৱে এই মহাব্যবহৃত বাক্যটী
উল্লেখ্য বহিঃসিদ্ধ।

৩৩। "তুমি নরসাগেহারা উদর পোষণ কর, এবং যুদ্ধের বল গ্রহণপূর্বক
বাঁহারা জীঘ্রন ধারণ করেন, তাঁহাদেরও হিংসা করিবার থাক, বাঁহাদের বিতর্ক
পর্যন্তের অন্ত্যব নোহনে কুশার না, তাঁহাদের উপর কি অন্য দয়া কর না।"

তঃ। "আমরা বিমণ্ডন ভোজন করিয়া থাকি, দেহবৃত্তিগণকে নিধন করি, এতৎসম্বন্ধে প্রত্যাশা অশােনে পর্যাবসিত করিয়া থাকি, যে বসতবস্ত্রের হেঁচাই আমাদের নিম্ন কর্তৃ। আমরা যেমোক কার্যে অবিকারী নহি।"

৩৯। "যে ব্যক্তি সত্য, চাইতে চোনার বস বটে, কিন্তু আবারও একটা অনাবিধ বস আছে, যে বস অসুখাবে আমি সজিরসজানোচিত কাঁদানাদনে তৎপর হইব। বসজ্ঞান খাবণগুরুক ব্রহ্মদেবী চোমাকে নিযন করিব।"

বিষতিষস—অ্যতিথে, অ্যবিসে, অ্যবিসে । রামনিশাচিন্দারী মুখি ইত্যম্বাদ
সম্প্রদায়ং প্রবক্তন, অ্যব রত্নলব্ধন রত্ন তথায় মলা বাথেন প্রদনাত্ম নিরাস্যত্ম ১১১ ।
বিত্তমানসানি প্রসাদ প্রস্তু, যৌ পুণ্যপথং ধর্ম্মকা বসুত, ইত্যা দিব্যাজ্ঞ বহুতে, মুনিনা
কুমার সূর্য নথ বমাবে য ১১২ । সুপ্রাচ্যরে ঘম্বরজিলরেণ ভবতা অতিমার্শ বীষতী
অতএব মচীষ্যমানা ভূমি বজ্রাবুধমুখায়া অপি দিব ন দ্বিষীযতে ১১৩ ধীন (ভবতা)
বলি বহুতে, অলপি সময়ে, অমৃত অর্জ, ইত্যকুশং বিজিষ্যে, মধ্য কল্যাসকু প্যা বসুধা
অতঃ পর (ভবত) এব ভার অতিশুদ ন (ভবতি) ১১৪ । শ্রীমমদা মুনি ইতি মমুদ
দ্বিগচ্চ ব্রহ্মাৎ রাজা যমাসি নিজিহঅবিচ্ছন্ সন্ মধ্যাশ্বে ন হার্ম মৈথিলয়মুনিম্
অভিচ্ছন্ ১১৫ । অত—অতঃ । অতঃ আনতঃ । সনি অচ্ছাচ্ছতে । বিধি অতঃ

৩৬। রাম ও নিশাচর রণক্ষেত্রে এইরূপ বাণীবুদ্ধির পর সংগ্রাম করিতে
প্রবৃত্ত হইলেন, পরে রত্নলব্ধন তাহাকে তৃণভূগা জ্ঞান করিয়া একটা বাণ
ধাবা সেই রাকসকে রণভূমি হইতে দূরে নিক্ষেপ করিলেন ।

৩৭। তখন বিজয়গণের মন প্রশস্ত হইল, স্বর্গ হইতে পুষ্পবৃষ্টি নির্গত
হইল, এবং যজ্ঞ নির্ক্সিপে সম্পন্ন হইল । মুনি পুনর্বার কুমারকে বলিলেন ।

৩৮। “দেবতার ঈশ্বরে যে যজ্ঞ অমুষ্ঠিত হইতেছিল, উহার বিধিকারী
দিগকে দ্রব কবিয়াছ বলিয়া পৃথিবী তোনাচারা গোববাদিতা ও বীজবতী
হইয়াছেন, অতএব এখন যজ্ঞগানি দেবরাজে বিদূষিত বর্গলোকের নিকটেও
জন্ম পান না ।”

৩৯। “আপনা হইতে বশিষ্ঠাচের বন্ধন, অগ্নির বন্ধন, অমৃতের বন্ধন,
দৈত্যকুলের পরাজয়, এবং প্রশস্তলব্ধিমত্ বসুধার উদ্ধার হইয়াছিল, অতএব
আপনার পক্ষে ইহা অত্যন্ত গুরুতর ভার নহে ।”

৪০। মুনি যজ্ঞবলসনে প্রত্নন্যাসকরণে পূর্কোক্ত বহু অর্থ হিতকর
বাক্য শুনি বলিয়া, রামচন্দ্রকে মিশিমাধিপের যজ্ঞভূমিতে লইয়া গেলেন ।
উহার এই অভিপ্রায় হি, যে (৩৭ সাহায্যে) রাজাদিগর যশ নিরাকরণ
করিবেন ।

৪১। “এই যুবকর কি অর্থ ও বরণ, না, অধিনীন্দার দুগল, সোমবস

যদি, পাছিত্ব । যতী ভীমরত পিষাৎ সিংহাসনস্থী তি, জিন্মা (মাহাত্ম্য) অশ্বিনী
 ৪০ অ (২২) তী বহির্ভূতী স্বপেখ জনকাস্রমস্বয় সমস্ত জন অশ্বিনীতনাম্ ৪১ ।
 জনক স্বয়ং বাহ্যে কলং জিন্মাস্রমস্বয় ভবু ত (২৩) তদু পত্ন অশ্বিনীতন, যেন পত্না
 লিঙ্গাতী দেবপুত্রম্ আদিত্য, যদুদনয়ন তদু তদু অশ্বিনীতন ৪২ । তদু মৌলিনীতন
 তদু পুত্রা দিগ্গম্ মতীতনাম্ গিরিচাম্ পশ্চিমাত্ম সুমিষতে আশ্বিনীতনাম্ যৌগতী
 গুহ্যে অশ্বিনীতনাম্ ৪৩ । তদু আশ্বিনীতনাম্ সুমিষতে অশ্বিনীতনাম্ ৪৪ ।
 অশ্বিনীতনাম্ যৌগতী তদু অশ্বিনীতনাম্ ৪৫ । অশ্বিনীতনাম্ ৪৬ ।
 অশ্বিনীতনাম্ (কলম) অশ্বিনীতনাম্ ৪৭ । অশ্বিনীতনাম্ ৪৮ ।
 অশ্বিনীতনাম্ ৪৯ । অশ্বিনীতনাম্ ৫০ । অশ্বিনীতনাম্ ৫১ ।
 অশ্বিনীতনাম্ ৫২ । অশ্বিনীতনাম্ ৫৩ । অশ্বিনীতনাম্ ৫৪ ।

পানার্থং বেখায় আগ্নিরাহেন ।" জনকাস্রমস্বয়ী সমস্ত লোকেই মন্ত্রমুখ্যে
 সেই হুমারমুখ্যে স্বয়ং বেখায় এইতন তেজোপাতা করিয়াছিল।

৪২ । রাজা জনক বাসচন্দ্রে সুস্বয়ং পরীক্ষা করিবান্ জন্য, বাহ্যাবস্থা
 লিঙ্গপানি মৈত্ৰ্যপূর্ব্ব কাম করিয়াছিলেন, সেই বাহ্যিক ভাষাকে গ্রহণ
 করিতে অস্বীকার করিলেন । রাসও হান্য করিয়া সেই স্বয়ং করিলেন ।

৪৩ । জনকর বিধিলামিতি বন্যা সম্প্রদায় কথিতে উৎসব হইয়া,
 রাজা মনরথকে নিমন্ত্রণ করিয়া আনিবান্ জন্য অযোগ্য পুত্রগণ প্রেযব করি
 লেন । সুতরাং যোগ্যগণেব বাহ্যযোগ্য ভূতকমে আকৃত ছিল তাহারা পদ
 গমনে পট্ট এক কোন্ স্থানে কোন পিবি বিজ্ঞা মরী আছে বিলম্ব জানিত ।

৪৪ । তার পদ, রাজা সুতমুখে কৃত্যবৈব স বাস গিয়া পদ গমননিপুণ
 তুর্য্যে আশোহনপূর্ব্বক, বৃদ্ধতম হইলেও বরীষাভের ন্যায় অবিভ্রান্তগমনে শীঘ্র
 বিধিগায় প্রস্থান করিলেন ।

৪৫ । যিনি ভূপতিগণের মধ্যে সর্গাপেক্ষা প্রথমগণীর যিনি সবকমরায়
 বর্গের মধ্যে মহৎ যিনি সুকৃতের আবাসস্থানস্বত্ব পদ যিনি শিহুত্যা পূর্ব্ব
 মৌর সেই মহাবলভী গৌরবর মনরথ উপস্থিত হইয়াছেন দেখিয়া মহাকীর্তি
 শালী জনক তাহার পূজা করিলেন ।

৪৬ । "সেই যে জিহ্বা পানার্থে আগ্নেয় একাত্মে বসাইয়া পুত্র,

তৃতীয়: সর্গ: ।

সুদে পিথিতাশ্রমণী বধৈঃ সত্যাকল্য অভিধবেন স যশসা আত্মভবিষ্য কুমার
 যস্য মিয়ম্ভবিষ্য ৯, স ন আসীতু যয ১১ ১১ যয সুখেতীকৃতপীরম্ভন মুমিপতি 'সুত
 রাজ্যে অভিধবে' ইতি যনৌর্বা আধীপয়ম্ সমস্ত লোক মুয় অপি সুমণীচকার ১১ ১১
 (৯) সত্যাকল্যমীকৃতবলবদ্যং বিভাগবিন্যাসমহাদর্শনম্ আদীপকমাতুলকল্য সত্যাদপীত
 যস্য হিচ্চাসনম্ আদিত্য ১১ ১১ (১০) মুমুক্ততান্ স্যধীর্বা পুটান্ হটগারবম্ভান
 সমস্তকামান্ পল্কাবিন্য পুটবান্ তীর্থব্রজাযৈ যযবান্ সত্যকান্ বাহু দ্রাব্যাদয় ১১ ১১
 বাহু অর্থেষু নিমুক্তা নিমুক্তা (জগা) নদরল্য নার্যান্ সত্যাকল্যম্, অজান্ যবন্ত
 তথুপান্ সমস্ত বিচির্বা ত্রুর্বা দিধ যবন্তকদ্য ১১ ১১ কৈবলী বদ (রাজ্যামিধিকল্যবি

১। সংগ্রামে রাক্ষসগণ নিধন করিয়া, এবং অগ্নিভাতির অন্তরঙ্গরূপ
 পরাম্রামকে পরাজয় করিয়া রাবতের বশোদ্ধপ বৈভবে আভা হইলেন, এবং
 এমন লোক ছিল না, যে তাহার প্রিয় হন নাই ।

২। রাজা দশরথ পৌর ও ভৃত্যবর্গকে পূর্ক্সাবধিই সন্তোষকৃত রাখিয়া
 ছিলেন, অধুনা পুত্রকে যৌবরাজ্যে অভিষেক করিবেন, ইহা উচ্চরবে ঘোষণা
 করিয়া দিয়া সমস্ত লোককে পুনরায় আনন্দিত করিলেন ।

৩। নিম্নলোভন স্ববর্ণে ও মনোরম হীরকে বচিৎ এবং স্থানে স্থানে
 বিভাগীকৃত্যে বহুমূল্য মণিমাণিক্যে সজ্জিত, অতএব প্রচ্ছন্নিত অনলসঙ্গিত
 একখানি সিংহাসন, পাৎগীঠের সহিত, তাহার জন্য নিৰ্ম্মাণ করিতে অহুমতি
 দিলেন ।

৪। তীর্থঙ্কর যজ্ঞ, আনাঈবার জন্য প্রের পূর্ক্সক চতুর্দিকে দলে দলে
 লোক পাঠাইয়া দিলেন । তাহারাই রাজার আত্রে প্রতিপালিত, এবং পদভ্রমে পথ
 চলিতে হুগটু, অধুনা বহুপরিকর হইয়া স্ববর্ণকৃত হইয়া চলিল ।

৫। ত্রিঃ ত্রিঃ কার্যে রাজাদর্কক নিধুরু কার্যদক কপ্তচাঃগণ নগরের
 পথে জনসৈক, ক্ষমরাগি স্থাপন, নানাপ্রকার বাঘি পোড়ান এবং ইতদন্তঃ
 নানাবর্ণ শূলসম্মা সল্লাঘন করিতে লাগিল ।

যাঙ্গ) ছোটমু পদকপুৰাণা সতী লক্ষ্মী জামালহালায়ম্ অধীশ্বরীমি ধৰ্ম্মা ধীকায়
 যামা যামলা কনকজ্যোতস্বর ১৫৪ ধীকায় লক্ষ্মীমি বিলসিতী গীতা (অনন্তর) অধী
 মরী বহিঃকোমলীমা (মা কেশরী) যামলায়ধী অধীশ্বরীমি জামায়ায়ধী দীর্ঘ ল
 কনকমু ১৫৫ যামি লিখ্যমিঅম্ কলুগি দীর্ঘাধী ধীশ্বরীমাণ অম্ যামা অধীশ্বরীমি
 মিরিখ বিলাহরহুয় সতী লিখ্যম ১৫৬ যাম কুমার ধীশ্বরীমিঅম্ যামা জীঅম্
 কনকনরীক হুয় ধীমিরিখীমিঅম্ যামলা যামা অধীশ্বরীমি অধীশ্বরীমি ১৫৭
 অধীশ্বরীমিঅম্ যামি লিখ্যম্ অধীশ্বরীমি অধীশ্বরীমি অধীশ্বরীমি অধীশ্বরীমি
 অম্, অম্, অধীশ্বরীমি অধীশ্বরীমি অধীশ্বরীমি ১৫৮ যাম অ অম্ যাম অধীশ্বরীমি
 অধীশ্বরীমি অধীশ্বরীমি অধীশ্বরীমি অধীশ্বরীমি অধীশ্বরীমি অধীশ্বরীমি

৬। কেশরী গৌরীমি অধীশ্বরীমি অধীশ্বরীমি অধীশ্বরীমি অধীশ্বরীমি অধীশ্বরীমি
 অধীশ্বরীমি অধীশ্বরীমি অধীশ্বরীমি অধীশ্বরীমি অধীশ্বরীমি অধীশ্বরীমি
 অধীশ্বরীমি অধীশ্বরীমি অধীশ্বরীমি অধীশ্বরীমি অধীশ্বরীমি অধীশ্বরীমি

৭। কেশরী কান্তে কেশরীমি অধীশ্বরীমি অধীশ্বরীমি অধীশ্বরীমি অধীশ্বরীমি
 অধীশ্বরীমি অধীশ্বরীমি অধীশ্বরীমি অধীশ্বরীমি অধীশ্বরীমি অধীশ্বরীমি
 অধীশ্বরীমি অধীশ্বরীমি অধীশ্বরীমি অধীশ্বরীমি অধীশ্বরীমি অধীশ্বরীমি

৮। কেশরী কান্তে কেশরীমি অধীশ্বরীমি অধীশ্বরীমি অধীশ্বরীমি অধীশ্বরীমি
 অধীশ্বরীমি অধীশ্বরীমি অধীশ্বরীমি অধীশ্বরীমি অধীশ্বরীমি অধীশ্বরীমি
 অধীশ্বরীমি অধীশ্বরীমি অধীশ্বরীমি অধীশ্বরীমি অধীশ্বরীমি অধীশ্বরীমি

৯। কেশরী কান্তে কেশরীমি অধীশ্বরীমি অধীশ্বরীমি অধীশ্বরীমি অধীশ্বরীমি
 অধীশ্বরীমি অধীশ্বরীমি অধীশ্বরীমি অধীশ্বরীমি অধীশ্বরীমি অধীশ্বরীমি
 অধীশ্বরীমি অধীশ্বরীমি অধীশ্বরীমি অধীশ্বরীমি অধীশ্বরীমি অধীশ্বরীমি

১০। কেশরী কান্তে কেশরীমি অধীশ্বরীমি অধীশ্বরীমি অধীশ্বরীমি অধীশ্বরীমি
 অধীশ্বরীমি অধীশ্বরীমি অধীশ্বরীমি অধীশ্বরীমি অধীশ্বরীমি অধীশ্বরীমি
 অধীশ্বরীমি অধীশ্বরীমি অধীশ্বরীমি অধীশ্বরীমি অধীশ্বরীমি অধীশ্বরীমি

১১। কেশরী কান্তে কেশরীমি অধীশ্বরীমি অধীশ্বরীমি অধীশ্বরীমি অধীশ্বরীমি
 অধীশ্বরীমি অধীশ্বরীমি অধীশ্বরীমি অধীশ্বরীমি অধীশ্বরীমি অধীশ্বরীমি
 অধীশ্বরীমি অধীশ্বরীমি অধীশ্বরীমি অধীশ্বরীমি অধীশ্বরীমি অধীশ্বরীমি

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२५ ॥११॥ इत्याद्यमानौ तौ उपसेदुष श्रीमन्मनान् तान् इदम् ऊचत यत (पाच्यो)
इह चन्द्रार्धे पितु निधीमलाभेन कृतार्थान् अस्मान् किं शीघ्रत (युयमिति शेष) ॥ ११ ॥
य अस्मान् अहृष्ट, य भवतु अस्मान् अरणीन्, यद्य सञ्चदा अस्मान् सपोषम् अपुषत्, तस्म
(पितु) मङ्गीपलाहस मुच्छेज न्नस्यं शानेन किं मोक्ष अस्ति ॥ १२ ॥ य द्वारे चर्ये
किमुत प्रयासे मुह्यतां ज्ञास्ये न अवास्थित स वरं विद्युत्प्रधातं प्रभट दश दण्डम्
ऊह मां विष्णु ॥ १३ ॥ ई पीरा (युय) निर्वर्णश्च तातम्य श्रीकपलदा भवत भव
मत्त अथ भा दर्शय च इति न्यनादीन् (राम इति शेष) एष निर्वर्ण इति श्रुत् पाह,
तु च ॥ १४ ॥ राम इतिने जनानां भवतयां प्राप्ता सपीर सन् एका रत्नगी मयिता
इव वासलयात् भयात् तान् रचन् प्रात कम्पित अयज्जगाम ॥ १५ ॥ सिकदणं ददन्

হইতে লাগিল, কিন্তু তাহাদের মধ্যে বাহারা ধৈর্য্যশীল ছিল, তাহারা শোক
পরিহার পুৰ্ণক, কুমারের সমুপস্থানে হৃদনিষ্ঠ হইল।

১২। সেই কুমারদুগ্ধ প্রহাসে উন্মত্ত হইলে, প্রজাবর্গ তাঁহাদের নিম্নটে আগমনপূর্বক শোক করিতে লাগিল। তখন তাঁহারা তাহাদিগকে এই কথা বলিলেন—“আমরা পিতার অহুমতি লাভ করিয়া কৃতার্থ হইয়াছি, এ আশা দের অক্লান্তের সময়, হাম। ভোমরা কি অন্য আমাদের নিমিত্ত শোক করিতেছ।”

১০। “যিনি আনান্নিগকে জন্ম দান করিয়াছেন, যিনি বিপদ হইতে রক্ষা করিয়াছেন, এবং নিম্ন অৰ্থব্যয়ে প্রতিপালন করিয়াছেন, এই দুজ বন গমন হইতে তাঁহাও এই সমস্ত মহোপকারের কি পরিণাম হইতে পারে?”

১৪। সামান্য ঐক্যের কথা কি বলিব, অতি ছুদর কার্যেও যে ব্যক্তি
পিতার শাসনে থাকে না, সে বরং বিদ্রোহের মত অশুভকালের মধ্যে বিনষ্ট
হউক, অথবা হুণের ন্যায় পাঁড়াইয়া পাঁড়াইয়াই শুকাইয়া যাউক।

১৫। পূর্বাসিগণ! তোমরা দিবে যাও, গিয়া গিটার শোক অগমদন
কর, যার করতকে আরা হইতে ভিন্ন ভাবিও না" এষ্ট কথা কহিয়া শর
দিকে রথ ফিরাইয়া বহিতে বলিলেন।

১৬। বনচন্দ্র বন্দন জাম্বতলো দেখিয়া বুঝিলেন, তাহার ক্রোধের অগ্ন্যগ্নন
হইতে ক্ষান্ত হইবে না, 'তখন পুত্রবাসীসের সহিত এক বান্ধি বাস করিয়া অব'।

[illegible]

১৭: অনন্তর তাহারা অধঃপতন, কলম্বুসে বোম্বেন এবং দুর্গমূহ দীর্ঘ
দৈর্ঘ্যক উদ্ধার পৰিচালনা করত, এবং হা বাম হা বটে ইত্যাদি বলিতে বলিতে
জীবিত আসিল, কিন্তু তাহাদের চিত্ত কিরিবার নহে।

১৮। সারথিও অন্যত্র শোকার্ত হইয়া প্রবেশিলে অবগতানপূর্বক আপ
নাকে ও অশ্বগণকে পবিত্র করিবা, ব্রাহ্ম সপ্তম ও গীতার বিধর তাবিত্তে তাবিত্তে
ঈশ্বরকে নিবাস পরিত্যাগ করত পূরে প্রবেশ করিব।

১২: অজুগামী লোকের বিরুদ্ধে আসিয়া যেদিন সেই পৃথী চতুর্ভুজ
যজ্ঞিত নভোমণ্ডলের ন্যায় হইতাহে, বহিঃ সমগ্রবহন কথিতগণ হইয়াছে,
তথাপি লোকরূপ অকৃত্যে সবল মিত্র ও স্পন্দনীন।

২০। নৃপতি বাস কিনা হুমহকে দেখিবা, নিরান হইবা চিত্তবিদ্যন ঘোষ
হইলেন, অধুনা ইচ্ছা করিলেন না, চন্দনাদি অম্রমেগন করিলেন না এবং
মনোহর বসন পরিধান করিলেন না।

২১১ রাজা শোকপ্রসূক্ত একজন তিষ্ঠিগা থাকিতে পারিলেন না, বাদকর্তব্য কর্তৃক মঙ্গল অঙ্গারান্ত থাকিলেও, ভাণ্ডী হইতে বিরত হইলেন, চন্দন উণী ও মুগাৎ অঙ্গ অঙ্গুশেপন করিতে লাগিলেন। অবশেষে শোকক্লান্ত হইয়া প্রাণ ত্যজিলেন।

২২। চুপড়ি বা হিটের জন্ম কঠিনে লাগিলে, কেণ্ডেল, নি

যুগলু, স্বৰূপি অম্ৰ বিমূৰ্ছয়ানি চন্দ্ৰমুখ, অমায়ী য়ে বসয়ানি য় বমমুখ
 ১১১। তা সান্ধবসী বসুতা মরতমতীচা সবী তং তৈসি আশ্রয় অতিপন্থ মনিসতী
 রাজাশ্রয়ম্ আশ্রয়ীষুন্ যুন্ দূতান্ শাস্ত্রাপদম্ ১১২। শাস্ত্রাশ্রয়ী বসনু মরতীশ্রয়ী রাজা
 মমাদ পশনু “শ্রুত সুম সন্ মমস্তা পতিবস্তু অম কুরন্ত বিধিস্তন্ত মিৰীচাশ্রয়ী” ইতি
 চত্বিংশা শাস্ত্রাশ্রয়ী ১১৩। দূতা এষ পতিবাসয়ন্ত যদা তম্ আশ্রয়ীকম্ অর্থং ন অশ্রয়নু
 তদা অসী জাদাশ্রয়ীকম্ বুদ্ধিচা চতুৰ্দ্ধমাস শাস্ত্রাশ্রয়ী ১১৪। (৮) অশ্রয়ীকম্
 শাস্ত্রাশ্রয়ীকম্ বসুন্ অশ্রয়নু আশ্রয়ীকম্ অশ্রয়ীকম্, যোমায়ুশ্রয়ীকম্ অশ্রয়ীকম্ ন আশ্রয়
 শ্রয়ীকম্ অশ্রয়ীকম্ ১১৫। যোমায়ুশ্রয়ীকম্ অশ্রয়ীকম্ অশ্রয়ীকম্ অশ্রয়ীকম্
 বদনাশ্রয়ীকম্ ন আশ্রয়ীকম্, অশ্রয়ীকম্ অশ্রয়ীকম্ অশ্রয়ীকম্ ১১৬। অশ্রয়ীকম্ অশ্রয়ীকম্

অন্য তাদৃশ, অলঙ্কার উল্লেখ, ধরাতে নিপতন এবং বসন্ত ভঙ্গন করিতে
 লাগিলেন।

২০। বহুবাহুবগী তাঁহানিগকে সাধনা করিয়া, ভরতের প্রতীকার
 রাজার মুচন্দেব ঠৈলজোণিতে রাখিলেন, পরে মদ্রিগণের মতামতেরে বাঁধ
 পুত্রকে আনিবার জন্য ঘুরা দূত সকল পাঠাইয়া দিলেন।

২১। মাতামহালয়ে স্থিত ভরত বপ্রে দেখিলেন, বেন দূর্য্যদেব নভো
 মণ্ডল হইতে নিপতিত হইয়া ধরাতে পৌঁছি পাইতেছেন, তখন রাজার বিপর
 আশঙ্কা করিয়া সূর্য্যবর্গের নিকটে সমস্ত বর্ণন করিলেন।

২২। বধন দূতেরা আনিয়া তাঁহাকে বাইবার জন্য ছিন্ করিল, কিন্তু
 কোন অমঙ্গল সহ্য করাইল না, তখন তিনি জনকাদির আগমনবিবরে
 উৎকর্ষাশ্রয়ী হইয়া গমনার্থ উৎসুক হইলেন, এবং প্রেরণও করিলেন।

২৩। তিনি মেহনিবন্ধন কাশরাগ্নিকরণে আশঙ্কা করিতে লাগিলেন,
 হয় ত বহুবাহুব কোন অমঙ্গল ঘটাইছে। আর শিবা ও বৃষ্ণগণ বিশদীভিক
 গমন করত ভরতের সব করিতে লাগিল।

২৪। প্রবাসস্থিত সেই কুমার গুরে প্রবেশ করিবার সময় জনতাভূমিত
 কোলাহল কিংবা বেদাধ্যয়নের ধ্বনি শুনিতে পাইলেন না, এবং বহুবাহুবের
 ক্রোধবিকার কিছুই দেখিতে পাইলেন না।

যদব্ধকাস্য অবাৎসর্য, তাদানু কল্পনু অধমনু তথা কুতুম্বদ্যানি আদর্শ ॥ ১৪ ॥
 অতিক্ মাংগিরসে (ব্রহ্মমিতি শ্রীয) অজিনে নিধায় সীমাধিনাচাৰ্যদন (ব্রহ্মস্ব ইতি
 মেঘ) সৰ্বক্স কৃত্বা পানাসি যথাবিধান সখিত্ব অব্যক্ত বিত্যাগি কুচাব ॥ ১৫ ॥
 দিগ্ভীদকস্বপ্নেযু ক্রতেষু ধরত প্রকৃত্ত অমিষক দ্বিত্বা জিনমেঘ ধাম প্রজ্ঞামিণীয
 অপরীত চন্ অরত মাভান ॥ ১৬ ॥ সীমায়মাৰ্গে অকৃত্ত অশ্রুমানী অদ্যাননুদেয়
 স্তমী সীমাত্ অমুখেরদি মানেধুৱমাৱমিণী জনে সু অচাচাচকার ॥ ১৭ ॥ (তৈ জমা)
 নানানি চুচকল অচিঞ্জী, আপম্যত অশ্রু, দিতুন্ বিমিষু, তুলিবাগি ইত্য অরিত,
 জায়া মনাসিত্ব অকৃত্ত বিম্ববনুত ॥ ১৮ ॥ নিব্ধবনুতবসী যজ্ঞানুতম্ববিম্ববি

এবং তাহাকে লইয়া অত্য আহতি প্রদান ও বস্ত্রের পাত্রসমূহ পবের অঙ্গ
 প্রত্যঙ্গে যথাবিধি স্থাপন করিবার জন্য দ্বারের মূর্ত্তদেহ অগ্নিসাৎ করিতে দূরে
 বহন করিয়া গইয়া গেলেন ।

৩৪। চতুর্দিকে পট্টবস্ত্রচিত্ত অজ্ঞানি উত্তোলিত হইল, কাঁসা, বংশী ও
 মৃদঙ্গ বাজিতে লাগিল, উচ্চনাটী শব্দ প্রবাহিত হইল, এবং দুহু ও চন্দন
 সঞ্চীত হইল ।

৩৫। কর্ণ, চক্ষু, নাসিকা ও মুখ স্তব্ধকৃত্ত করিয়া, কক্ষসার চর্মে শবকে
 পূর্জাসা করিয়া রাখা হইল, পরে বিধানানুসারে বস্ত্রের পাত্রসমূহ অঙ্গপ্রত্যঙ্গে
 স্থাপনপূর্ব্বক পুরোহিত মনস্ত চিত্তের আহতি প্রদান করিলেন ।

৩৬। পিণ্ডদান ও উদ্বাহার্য সম্পন্ন হইলে পর, প্রমাণ্য অভিষেকের
 প্রস্তাব করিল, কিন্তু ভরত তাহাতে অবত করিয়া, বিনীতভাবে রামকে
 প্রত্যাহ্বন করিবার জন্য পৌরগণের সহিত অরণ্যে প্রস্থান করিলেন ।

৩৭। অমুখারিক্ জনেরা হস্তী, অশ্ব, ও ব্রহ্মলইয়া, পদাশ্ব না মানিয়া
 নানাবিক বাগিয়া সত্তর চলিল; বর্ষিও তাহারা শোভনবিধকন বেশদ্বা
 বর্জিত ছিল, অথপি তাহাদিগের হারা ওৎকলে শূণ্যবী শোভা ব্যয়
 করিয়াছিল ।

৩৮। স্বন হইতে পুণ্ড ও ফল অবচরন করিতে লাগিল, স্তমীতে অৰণ্যবন
 পূর্ব্বক পিতৃনাৎকর তর্পণ করিল, এবং নদীপুলিনে গমনপূর্ব্বক বিছুকাপ

মাস সমাপ্যত্যাগী তীরে সন্ধ্যায় পুণ্য সমুদ্রম্ অশ্রু বিহারিত্ত্ব কত ১৭৮ ॥
 যতঃসমুদ্রবিন্দনেন্দ্রং হস্তং যজ্ঞিন্ যম সঙ্গীতমভবদ্বিনুখ্যাত্যাম্রায়া তদা যিমিত্রৈ-
 যবোনি বদন্তী মল্লনং বিজ্ঞানম্ ১৭৯ ॥ দিনকাল পদ্যাদি বাচ্যমান্য জ্ঞাতিব্যাধিন-
 দ্রুতবদ্যাদ্যু বহিষ স্তম্ভচ্যু অধ্যাপক্য সন্নিধি মহাত্মসুখি প্রসিদ্ধ ১৮০ ॥ অসিদ্ধ-
 য়ে পরিচিহ্নিত্যী যামসত্ত্ব (বল স্তম্ভ) ধীরদত্তে লক্ষ্যদুনা কিলু মদিদা
 শিলাদি দ্বাধিমর্দন বাধ্যতি অ ভবত ১৮১ ॥ সজিন্ বিজ্ঞানগদায়া মদিদা
 বাধ্য (সুদেহিত মিব) প্রবীণ, বিদ্যাদ্য ভদ্রাণ্ড, ভদ্রাণ্ড অত, ভদ্রাণ্ড লক্ষ্য,
 চবিনন মিত, ভদ্রাণ্ড কত ১৮২ ॥ মত সৌমিহ্যন্ মুনি অসম্যাদি বহির্দ্বার

চিত্ত বিনোদন করিল, পরে শব্দানুচ্চিতে হারাতল আশ্রয় করিয়া বিশ্রাম
 করিতে লাগিল।

৩৯। যথায় গঙ্গাভাগের সান্নিধ্য তমসানবী বিশেষরূপে পবিত্র হইয়াছে,
 তথায় পিতা শ্রম পরিহার করিল, পরে পবিত্র যমুনার জলে অবগাহন করিবার
 জন্য গমন করিল।

৪০। অনন্তর ভরতান মুনির আশ্রমে পৌছিল, যথায় রাবতজ লকলের
 সহিত মিলিত হইয়া, বনগম্পতি বারা সুব্রহ্মণ্য এবং অশীতল জনদ্বারা কৃপা
 পান্নি করিয়াছিলেন।

৪১। তথায় ভরতানি পরব্রহ্মে গমনপূর্বক মনিষ্য ভরতাজে অসিদ্ধ
 লবিনয়ে প্রণাম করিলেন এবং বেধিলেন তিনি যৌনব্রতাবলম্বী, ব্রতগম্যায়ী,
 দ্বিবাশিষ যোগাত্যালে নিবৃত্ত, যোগাধ্যীমুনিগণকে শাস্ত অধ্যয়ন করাইতেছেন।

৪২। মহাপ্রভাবগম্পত মুনি ভরতানির আতিথ্য করিবার জন্য উৎসুক
 হইয়া, একশ বোগমম্ব একটন করিলেন যে, কল্পবৃক্ষ লক্ষ লক্ষিতে লাগিল,
 অধিক কি, অসীম অকোমল বস্ত্র পর্যন্ত আপনা হইতে উৎপন্ন হইতে লাগিল।

৪৩। সেই ভোগ্যবনে তিপোতম্য প্রভৃতি দেববনিতাগণ মুনির আশ্র-
 ক্রমে ভোগ্যবনের দেবাত্মক্য করিতে লাগিল, রাবতানির আশ্রয়চারী
 পূর্বক সঙ্গীত, ছাবতাব একটন পূর্বক বৃত্ত, বিশ্রামের সহিত প্রণাম, এবং
 উৎসাহভাবে বচন বিমল্য করিতে লাগিল।

বস্ত্রাদ্রপার্ন ইত্যন্থ নানা স্ত্রীলা নিবহ খাৰ্জ পিত্ত অগ্নি বীজ ইতি তান্ খাৰ্জ
 ৪৪। ৪৫। সী শুক্ল মুক্তবস্ত্র শুক্ল বাসাসি বসিতা স্বল্পমৌ শুক্লিমা দ্রুত
 সমভ্যা সন্ম রদযাজিনায়ৌ বস্ত্রবর্ণা মন্দাকিনী সমীযু ৪৬। তমসৌ বীজানসী
 শ্রুতরামবার্জা সন্ম বিশিষ্টানপদমিস্ত্রা অগ্নি দিষ্টা (অনপদ) বসিতাম্ভ
 পিত্তকৃত্ত অগ্নি প্রতি খানদিত্ত ৪৭। দ্বিতীয়া বীমিদি কৃত্তম জলুবাঙ্গান্ বস্ত্রীমা
 দ্বিতীয়া বসিতা কবচং পিত্তা অগ্নিমা শুক্লিমা সিদ্ধমানদিত্ত মল্লী ৪৮।
 দ্বিতীয়া দ্বিতীয়াবস্ত্রবস্ত্রা বিশিষ্টান্ পাদৌ মল্লী খাৰ্জ তান্ বীমবিত্তবস্ত্রী
 মল্লী বসিতাম্ভ বিশিষ্টান্ শুক্লিমা ৪৯। ৫০। দ্বিতীয়া বসিতা বসিতা বসিতা
 মল্লী বসিতা বসিতা বসিতা ৫১। ৫২। ৫৩। ৫৪। ৫৫। ৫৬। ৫৭। ৫৮। ৫৯। ৬০।

৪৪। অনন্তর বসন্তোপাখ্যান দ্বানে, বাহার যেমন অভিজিতি, তদনুসারে নানা
 প্রকার বস্ত্র, অথ পানীয় ও শয্যা প্রস্তুত করাইয়া, সুনিবহ প্রীতচিত্তে তাহা
 দিগ্ধ ক বসিলেন, “পরিধান ও উপবেশন কর, ভোজন ও পান কর এবং
 শয়ন কর।”

৪৫। তাঁহারা হৃষ্টচিত্তে বসন পরিধান করিয়া, ভোজন সমাপনপূর্বক
 দ্রুতমৌ মাপন করিলেন, পরে প্রত্যন্তে হস্তী ও অশ্বগণের সহিত পথ প্রাপ্ত
 হইয়া ক্রতপদে চারলগিয়া মন্দাকিনী নদীর সন্নিহিতে পৌঁছিলেন।

৪৬। অনন্তর সুনিগণের প্রস্থান রানাত্তের সন্ধ্যা ওনিয়া, পক্ষিমূহের
 রবে শব্দায়মান চিত্তকুট পর্কতে উপস্থিত হইলেন। বে পর্কতের অন্তরে
 শূন্য স্থানের পথ রোধ করিয়া আছে।

৪৭। সৈন্যসমূহ দিগ্ধ ব্যাপিরা আসিতেছে, বেচিয়া, সুমিজনমন
 কবচ পরিধান করিয়া, শানিত বাণ প্রহরণপূর্বক শরাসনে অ্যারোপণ করিলেন,
 এবং সঙ্গীমার্থ উদ্যত হইয়া ক ও নেত্রযুগল উন্নত করিয়া অবস্থান করিতে
 লাগিলেন।

৪৮। তাঁহারা অস্ত্রশস্ত্র পরিত্যাগপূর্বক শুক্লবর্ণ উত্তরীর্ষ বস্ত্র ধারণ করিয়া,
 শৌকতের আন্তে আন্তে পদব্রজে আসিতেছেন বেচিয়া, রামচন্দ্র ভাবিলেন,
 তাঁহাদের কোন বিরুদ্ধ অভিপ্রায় নাই, তাঁহারা বন্দনাভিনায়ী ও স্থপতীর।

৪৯। রাত্রে সন্নিহানে উপস্থিত হইলে, তাঁহাদের শৌকবেশ অত্যন্ত

ବହୁମି ରଜାନି କ, ପତନ୍ ସାମନ୍ତକ୍ଷ (ବଳତେ ହରି ଯେ) ଶାନ୍ତି କିମି ଶବ୍ଦ ପିଣିତ
ଆମ୍ ହରିପାନ୍ ସାମନ୍ତ ॥ ୨୧ ॥ ସାମନ୍ତ ହରି ନିରହିବଳ ଯେ ଶାମନ୍ତ ହି ଶରଣ ଶ
ମଦୀସି ପାଦୁକେ ଯଦ୍ବିଜା ଅନୁଧ୍ୟାୟିକାବିଷୟ ଯଦା ଶ୍ୟାସି ପୁରୁଷାନ୍ ଶାମ୍ ବଦନ୍ତବିଦ
ବଦନ୍ତବିଷୟାନ୍ ଆରବ ॥ ୨୨ ॥

ଦିଗ୍ଗମେ ଶୌର୍ଯ୍ୟ ମୁକ୍ତର ଶୌର୍ଯ୍ୟ ରାଜାଜାର ବାମ କଟିକଟ ଶରଣ କଟିବ, ଅତଏବ
କୁଳକୌଣ୍ଡିର ଶୌର୍ଯ୍ୟର କାର୍ଯ୍ୟ ଆଦାକେ ନିରାମ କଟିବନ ନା ।

୧୧ । ଏହି ମନ୍ତ୍ର ଦ୍ଵାରାମୁକ୍ତ ହେଉ ଓ ବାମିନୀ, ମୋହି ମନ୍ତ୍ର ହି
ମୁକ୍ତାମ ଶୌର୍ଯ୍ୟରୁ ନିଗ୍ର, ଏବଂ ଏହି ମନ୍ତ୍ର କଟିକଟ ବର୍ତ୍ତମାନ ହି ହୋଇ; ଅତ
ତୁମି ବିଷାଦ୍ୟାନ୍ ଆକିନ୍ତ ଆମି ହାମା ହିବ, ଏକଦା କଟିକ (ସେନ ବାହାଓ ହୁଏ
ହୋଟ ବହିର୍ବେତ ନା ହେ) ।

୧୨ । ଯିମି ଏହି କଥା ବାମିନୀ, ହାମନ୍ତ ଶୌର୍ଯ୍ୟ କଟିକଟ, "ହେତୁ । ତୁମି
ଆଦାର ହିବାମି ମାହାତା ହିବା ମନ୍ତ୍ର କଟ; ଏବଂ ମନ୍ତ୍ର କାମଜା ମହିମାକ
ମୁକ୍ତକ ଶୌର୍ଯ୍ୟ ମୁକ୍ତାମ ହିବା, ଆଦାର ମହାମନ୍ତ୍ର ମନ୍ତ୍ର ମହିମାକ
ହାମନ୍ତ କଟ ।



चतुर्थः सर्गः ।

अरवि निगले सति धीमान् राम अर्धसायकम् प्रपिदे यच्चिन् पुञ्जित सन् दण्डका
रख रंघिमान् ॥ १ ॥ परराजानो यदाययान् सतीव सङ्गवज्रस्य राम इन्द्रधनु
भीमैव दण्डका इत्यान् कर्तव्यम् जज्ञे ॥ २ ॥ सौ हजौ माता कृताङ्गेनारि दुर्धमेव
वसाम्भिरथ सन्नाद सन्ध सुवि निवचनतु ॥ ३ ॥ यत रघुनाथौ राज्ञ्या दिया
वमासित अरवैविषां अरख अरमडावम् आदिवाताम् ॥ ४ ॥ युधं समैष्यत इति
(पिपी) वरं यच्चिन् वने आदिवादि युधं इडा ख, व आदि वर सपुण्यविजिता
वति धाम, आराम् सुवैष्णुमिसेतनम्, इति प्रदिन्व अरमडा रामस्य पुर अचले वपु
सुधवासनात् ॥ १ ॥ १ ॥ (कुसुमम्) सच्चिन् हमातुसाहते राम अनिम आनमान

মমন্ যুতীক্ষ্মনিসমিধী পৰ্শমালায়া চবাস্থ ৷ ৩ ৷ বাসতেদীষু বসীষু নিবসন্ পৰ্শ
সসার আবিধিয (স) মথীত্বায় স্বযান্ বিঘ্নন্ নিষদমী ৷ ৮ ৷ হীমবান্ যত্ন
চত্বাশ দেবসান্ কৃতা কন্যযুগ্ম অধীবালায় সাদন্যায় সমর্হয়ন্ ব্রহ্মজী ৷ ৮ ৷ সমস
নিধে কৃৎস্নাণীনে মদত্বচী মসাম কাষ্ঠীর চত্বমিক সার্বী মনুপবান্ অমী দন্দয়
কারি বিদান্ বসন্ নিম্বন্ সন্ আবিব্রবীতানি দ্বিত্য কলৌবু আদিতম্বর্ষ (মবৈন্)
সিগু ধবৈবু আনম ৷ ১০ ৷ ১১ ৷ (ব্রহ্মকন্) । মাতীলম্বাণদীপ্যাস্ত ধুতলগ ধবিপুতল
মহামগ্নী পৰ্শমলান্ নৈকটিকাশ্রমন্ আট ৷ ১২ ৷ (বাস) পদেয়বি, মদ,

৭। তিনি অগ্নিসাৎ হইলে, রামচন্দ্র স্থতীক মুনির সন্নিকটে একটা বুড়ীকে
গিয়া বাস করিতে লাগিলেন, তথায় থাকিয়া নিরন্তর নানা আশ্রমে ভ্রমণ
করিয়া বেড়াইতেন।

৮। বাসযোগ্য বনেতে অবস্থানপূর্বক পৰ্শব্যাধি পরন বহিতেন এবং
আতিথেয় ছিলেন বলিয়া, পব্যা হইতে গাত্রোধানপূর্বক যুগধা করিয়া বেড়াই
তেন।

৯। যুগ্মকালকমান শূণবিদ্ধ করিয়া কাব্যব করিতেন এবং স্থালীতে পাক
করিতেন। পরে হোমান্তর দেবতাকে নিবেদন করিতেন, পরিশেষে ঋতু
যজ্ঞ ও সামবেদ্যভিষ্ঠ ব্রাহ্মণগণ ভোজন করাইয়া, বাহ্য অবশিষ্ট থাকিত নিজে
আহার করিতেন।

১০। নববস্ত্র তুল্য সর্সান্নব্যাপী তরুবন্ধন পবিধান করিতেন, এবং বহু-
বাণ খজা ও বর্ষ ধারণপূর্বক ব্রাহ্মণগণের বক্ষা করিতেন।

১১। ব্রাহ্মণগণ নিধনকারী নির্ভীক সেই ব্রাহ্মকুমার যে সকল বন তৃণ
পূর্ণ ও গোলাতির চূড়িশূদ, তাহা পরিভা গপূর্বক যথায় ফলদারা শৃঙ্গিলাত
হইতে পারে একত্র বনে বিচরণ করিতেন।

১২। যাহারা কায়িক পরিশ্রম দ্বারা জীবিকা নির্বাহ করে, তাহাদের
হিংসাপরায়ণ ব্রাহ্মণগণের শাসনজন্য ঘৃণিতালী অস্থপন্ন ধারণ করেন, এবং
সোমরস পানশীল, ব্যক্তিকগণের পূজা করেন এমন সেই রামচন্দ্র, মহামহিম
বিভগণে সমাকীর্ণ নিকটবর্তী বস্ত্রগণের আশ্রমে ভ্রমণ করিয়া বেড়াইতেন।

एवं च चरन्तु सुनीयायां तद्विषयो विनायकं प्रियव्यापुत्राय च नमः ॥ ११ ॥ (वि
कलेन) चारुतीर्णं प्रकाशं सुखं (आय) चारुविहङ्गं लभन् तथा पर्याप्तं शाश्वतं
मनु इति प्रथमम् ॥ १२ ॥ अतोऽपि राघवाय पर्यशाखायां न दृष्टे न च चरन्तौ
भान्ते तं च नृपं श्रीमद्विषये तच्छे ॥ १३ ॥ अस्मिन् सखे दधाना श्रवणाद्विनीचया
चरित्वेन वात्सल्येन (सखचरित्वा) चरन्तौ चन्द्रलेखि क्षिता ॥ १४ ॥ (पुन कीदृशी)
मुपात्तं विदध्यासीत् अनुपादितव्याहृति तद्विमानं दधानैव चनेन लज्जेन च (सख
चरित्वा) ॥ १५ ॥ (पुन कीदृशी) सखे चरन्तौ कीलकपत्रं वज्रं दधानौ
वस्त्रं यन्तु कुम्भापा, कान्तिनी तथा सुहृदावता ॥ १६ ॥ चरन्तौ च
परीयन्तौ अनुया प्रियवन्ता चरौ दृष्टवन् प्रियवन्तौ शार्ङ्गवाचसे ॥ १७ ॥ ॐ श्रीगणेशाय नमः

১৩) পরদিন, সেইদিন, পূর্ণদিন ও অন্য দিন, দুমীপ্রণয়ের বৃদ্ধি ও ব্যয়
বিষয়ক তথ্যসংগ্রহ করিরা তাঁহা বিশ্লেষণ প্রেরণ হইয়াছিল।

১৪ : বঙ্গম গাভীস্বপ্ন ফিরে আসেনে সেই সময় হইতে আরম্ভ করিয়া, আব
বর্ষম হুগোবর্ষম তৎকালপণ্য, সব্যাবসনাধি করিতেন, এবং সঙ্গীত
অংশে) অধিক প্রত্যয়ে ব্যাপিত হইয়া স্থায়ী উপস্থান করিতেন।

১০। অন্যতর এক বামুকী রাসদী ওহাকে পর্ণাশ্রিতে বেধিতে পাইল, কিন্তু ওহাচার ভাৰ্যা বহিরাছে বেধিয়া, ওহাকে অবজ্ঞাপূৰ্বক, সৌমি মিয় নিকট উপস্থিত হইল।

১৬। তাহার মধ্যগণ নিবলিভূক্ত, লোচনভূক্ত কর্ণভূক্ত পর্য্যায় বিভূক্ত, এবং তাহার ব্যাক্য ও শরীরের ত্রক সর্বাংশেই উৎকর্ষভূক্ত, অতএব সে প্রতিপদেই চক্ষুসমূহে ন্যায় ছিল।

১৭। জাহায পদ্মবরণ হুশোভন, উকুখ্য করিকরের পায় স্থবলিত,
করুল ও অঙ্গুলি স্তোভহল, এবং অম্বনহল বেবল বিশাল, তেমনি নিবিড়।

১৮। তাহাৰ মানিকা উন্নত, ধৰ্মপীঠ অনুশীলন, কৃত্তম মোহাম্মান, দুহমণ্ডল অধ্যয়ন, বৰ্ণিত, একে গলে মানিকা মধ্যবাহ। বাহাৰ তাহাকে সৰ্বন কৰে, তাহাৰা অধিক হয়।

১৯৮১ খ্রিঃ অক্টোবর মাসে কামুকী নিবেদন পত্রিকাতে প্রকাশিত

त्वं च भव इष्टं सन् कथां वदन्तं दत्तं भोगीनां पुत्रवानुष सङ्घपरीं मां वपायथा ॥ १० ॥
 स मां वपाय मीढीने श्रीपुंसभोगिने वने वस्यन्मन्त्रवपा त्वं वमीह सती जि वरा
 यैषी १ ॥ ११ ॥ मातुषान् वमिलपनी रोचिष्ट दिव्यपरिचिष्टी वसरायमाणा त्वं वतका
 सगी वप इष्ट वपायि १ ॥ १२ ॥ उद्यमभ्राकुसे वरखे शालीनवदिवर्जिता कासुव
 मायेनायदी त्वं वपं व दतिवमी १ ॥ १३ ॥ वपं वपायाया (वित्तं) वदुरवर्ष वपाय
 पतिं इष्टं, स वत सावी कालावान् तदा वीधवर्जिष्ठवीचन ॥ १४ ॥ वस्य वद
 वावदितं, वृष्ट कर्कषेष्टनिक, वस्य वीधवर्जिष्ठवी पायी तदाये वद्वर्जिष्ठवी ॥ १५ ॥

ମହିତତାରେ ସମନାମକନ କରିବେ ଲାଗିଲେ, ମଠେ ଉପୁରର ଲକ୍ଷ୍ମଣଙ୍କୁ ଆସ୍ଥ ଦେଇ
 ଟାହାଙ୍କୁ ଆମର କରିବାବ ଛନ୍ଦ ଆର୍ପଣା କରିଲ ।

২০। “হে শ্রমিজানকন। শঙ্কানু্য হইয়া উৎসুকবনে আমার পাণিগ্রহণ কর। আমি নিজে অভিলାষবতী হইয়া তোমার অধীনতা স্বীকার করিতেছি, এবং তোমার উত্তম ভোগসুখ সম্ভাষণার্থ যাবচ্ছীবন তোমার সহচরী হইব।”

২১। লক্ষণ তাহাকে বলিলেন, “এই বন মরুনাগীর ভয়াবহ, এবং অধুনা গোচারণপর্যায়বর্জিত, তুমি অসুস্থাল্পশাস্ত্রণা হইয়াও কি বন্য নিষ্ঠরচিত্তে হেথায় পর্যটন করিতেছ।”

২২। “যদিও তোমার স্বাক্ষরোচিত স্বত্বাব, তথ্যাদি নথিবোলের সহিত মনগতি
লাভিনী হইয়াছে; তুমি কি অন্য দীক্ষিণালী বসেবর ধারণপূর্বক অগারার
ন্যায় আচরণ করিতেছ এবং স্বত্ব হইয়া ভ্রমণ করিতেছ?”

୨୦। “ଭବକର ଆଦିଗୁଣେ ମହାକୀର୍ତ୍ତି ଏହି ଅରଣ୍ୟେ କାୟୁକମୁଗତ ଆର୍ଥନାୟ
ମୁନିଭୁଜା ହୈହୟା ଲକ୍ଷ୍ମୀୟ ସ୍ତମ୍ଭାଶ୍ରମି ଦିକ୍ଷାତ, ଡୋମାର କି ପତି ନାହିଁ ?”

২৪। "ঐ পর্ণাশার অত্যন্তরে বিছনবিশিষ্ট স্বামচন্দ্রে পতিবে ধরণ
কর, তিনি আমার ঐচ্ছ, তিনি কাশ্মীরস্থাপের রসাতিলক এবং ওঁহার
শোচনহরণ আকর্ষণবিশ্রান্ত।"

২৫। “বাঁহার কণেবর চন্দনে চর্চিত, মুখমণ্ডল সুতলে পরিমণ্ডিত, এবং
বাঁহার আশ্রয়লবিত পাণিবুগল, স’গ্রাবে ছেদনশেবনানর্থ সহস্র কার্যে
সুপট।”

येन दुर्लभरसायै शोधनीयक चसिनेदं यत्त आरुग्नयस्य अश्वदुर्गह सीतु चार्धं वने
 ॥१६॥ (२) सख्ये वसदुर्गा जित्वा यत्त वने चर्चसन्नायक, तं प्राप्य सुनीला दार
 तदायां सदा अभवत् ॥ १७ ॥ ततः वाङ्मयसाक्षा "हे राजन् । (अश्वान्) मां उपार्थशा"
 इति सादरं वचनं वदन्ती असी राक्षसायां अभिषक्त ॥ १८ ॥ असी असीत अर्ध
 शोभायुक्तं ततः पति (सन्) पुत्रवित्तयै तसीह ज्ञात, मा सुख, इति राजन् अशरीन् (तान्
 इतिमेव) ॥ १९ ॥ इत्यन्त्यो मन्त्राद्यदुष्टमन्त्रात्तन्त्रात्तान्त्रात्त सा, इत्यन्त्यो गी मन्त्रीचम
 रत्त अन्त्यं पुत्र अभवत् ॥ २० ॥ औन्म्यावान् रत्तुत्त औन्म्यं अर्धं सख्ये सासदा
 मातादासस्य सुख अभवत् अशरी ॥ २१ ॥ तदा नूनं प्राप्ता मूर्धन्यता अर्धं न अश्व
 पति येन तदा कवि अयं औन्म्यो दृष्ट अश्वति इति अश्वरीन् ॥ २२ ॥ असी

২৬। "বিনি দুর্জলের রক্তা জন্য বায়ব চিত্তে অগ্নি বহন কবিয়াছেন
এবং প্রসঙ্গনির্ণয়ের ন্যায় অসুস্থ অম্যেব দুর্জহ পরাসন শব্দের সহিত বায়ব
কবিতেছেন।"

২৭। "যিনি গৃহে যজ্ঞব্রাহ্মী স্নানসময়েই বিবেচনা, যিনি, বাহ্যতে স্তম্ভা
বনে ধর্ম্মপুষ্ঠান অবিক্রিয় থাকে, তাক বিধান করেন, এবং স্মৃতিবিগ্নের
বদ্বীপ ও পৌষন সকল বাহ্যকে পাঠে। অতঃ হইয়াছে।"

২৮। অনন্তর সেই রাক্ষসী বরপাতিলায়ে 'হে বামদেব আমারে বিবাহ
কর' এই কথা আশ্বিনপূর্ণিমা বলিতে সম্মতিতে রাজ্য-ব হুগীয়ে প্রবেশ করিল।

২২। "আমাব উত্তম স্ত্রী আচ্ছ, কিন্তু গল্প গল্পী, তিনি বলি হইয়া তোমাকে বিশেষরূপে পোষণ করিবেন, তাঁহার নিকটেই বাস, চাকরি দিও না।" এই কথা রাস বলিগেল।

৫০। যেখন গাভী অনস্বাসের নিবট গমন করে, তখন সেই বায়ুধী
বসন্ত শব্দদ্বারা অত্যন্ত ব্যথিত হইয়া, পুনর্বার শ্বাসের সহিতই কণ্ঠিত
হইল।

৩২। প্রথম রঘুবর স্বাৰ্শ্বেছনে পুণ্ড্র বইয়া, কোম হুতে অদি উলো
লনশূঙ্গক নিকটে পুনঃ পুনঃ গমনগীণা গেছে স্বা-গীর হৃৎ ব্যাধিহীন ক'র
দিয়েন।

দ্বিবিষ্টা ভয়দং যত্ন মহর্ষ্য পর্য্যজ্ঞাতীন্ তথা নিন্দ্য বন্ধুনা বিরক্তং সত্বং অপি সত্বং
 ॥ ২২ ॥ রামং বিজিহাদ্যপি সাদৃশ্যকারণবাসিনী সারদ্যপদী মাতী পুর দর্য
 দ্বিবিষ্ট ॥ ২৩ ॥ সৌভাগ্যিনী যত্নং ব্রতস্য হৃতে দৌৰ্ভাগ্যিনী যত্না বিদ্যাসিনী তদী
 য়েষ্টিতং যত্নতম্ ॥ ২৪ ॥ রাবণনাশ্যাতা যুযুধী ভগিন্যা নম পুন অর্থ্য তাপসকান্
 অসং যদি ব চর্য তদা চরমম্ ॥ ২৫ ॥ অশ্রুজলিনী সত্যাগী অশ্রুজলিনী
 যিনী অশ্রুজলপরীবাচী যী না পর্য্যজ্ঞাতী ॥ ২৬ ॥ অশ্রুজল অশ্রুজল
 যি ভাষ্যাতা সা প্রাণভাষি তথ মাতাধি (মাতা) মাতাধি, মাতা, মাতাধি,

৩২। তখন সে বলিয়া উঠিল “আমার নাম স্থপ্ননা, তুমি আমাকে
 চিন না, না জানিয়াই আমার প্রতি এরূপ হওবিধান করিলে যে, ইহা
 উহার অভিকার হইতে পারে না।”

৩৩। পরে সে অন্তর্ধান করিতে ইচ্ছা করিয়া অন্তরীক্ষে উঠিল এবং
 তদাৰ্থে সেহ ধারণপূর্বক গানিবর্ষণ করিতে লাগিল, আর বহুবাহুবর্ণের
 বর্ণবিক্রম দ্বার দ্বার ব্যাখ্যা করিতে লাগিল।

৩৪। অনন্তর সে বামেব সহিত যুদ্ধ বাধাইবার জন্য দণ্ডকারণ্যবাসী
 জ্ঞাতা ধর ও দুঃখের পূর্বাভাষে গিয়া বিলাপ করিতে লাগিল।

৩৫। “সুতগার (কেকয়ীর) পুর ভরতেই জন্য পিতা যে হুইজন হুইয়া
 লজ্জানকে নির্দোষ করিয়া দিয়াছেন, তাহাদের ব্যবহার দেখ।”

৩৬। “রাবণ আমার বন্ধাকর্তা, আব তোমরা হুইজন আমার জ্ঞাতা
 থাকিতে একজন তুচ্ছ তপস্বী হইতে আমার এই দশা হইল, এখন উচিত হয়,
 ইহা সহ্য করিয়া থাক।”

৩৭। “সেই হুই তপস্বী বুনন নর এমন উত্তরীর পবিধান করে, কুশিলভা
 নর এমন ফল খাইয়া জীবন ধারণ করে, এবং ভবণগোষণ করিতে হয় না,
 এমন পরিবারের সহিত থাকে, তথাপি তাহারা আমার পরিভব করিল।”

৩৮। তখন তাইয়েরা তাহাকে বলিল “অবিলম্বে যত্নলগ্ন করিবে,

শা বদ ॥ ১৮ ॥ অমর্যামোষি বর্ষ মরানু মলান্দিব অবিশ্ব কী মীক। দুশমীদিবি তেজ
যনু অমায় ঠনু ক্রমবদ ॥ ১৯ ॥ যব পনুর্দম্বাধমলী তয়া ঘারগধিকভ্যনুধ
মারীকধাধিকাবিতৌ নৌ (স্বরদ্বন্দ্বী) নির্যমত ॥ ২০ ॥ অথ রামমল্লখী যদে বিমির্দ
সকলন বহুমূহন বিমূহান বিমূহানু অতএব ধীমানু (বাগমানু) অচনাম ॥ ২১ ॥
বদ্বদললুপদ্বমিপ্রথিতবর্ষে নিম্নমৌবিতলমৌবৌ বৌমৈধ বৌ মিত্রীণী যদে ॥ ২২ ॥
বীথিন্ বৈদ্য বমৌ চমলন হমতু বীথিন্ চরক বনযু কাশেদু জীবন মাত্যু ন
কাশেদু ॥ ২৩ ॥ অথ হমিষৌখী অথ অমতুদ্ব চব চদমন্ মল মদৌ

আমরা তোমাই মানসবার জন্য প্রাণধারণ করিতেছি, অন্তএব প্রতান কর
আধাদুত হও, এবং বোঝন করিও না।”

৩৯। “আমরা বিনা অপরাধেও নিবাবাজি বরণণ ভক্ষণ করিয়া থাকি,
অতএব হে ভবনীনে। প্রোহ বসিলে ত তাহাদিগকে কমা করিও, এমন আশা
তোমার কোথা হঠতে হইল।”

৪০। অনন্তর গরুড়, কার্পূক, শক্তি এবং প্রাণ নামক আয়ুধ
লইয়া যুদ্ধ করে এবং যোবসনে পবিত্র হইয়া, তাহারা চতুর্দশ মহল নৈমোদ
মহিত নির্গত হইল।

৪১। অনন্তর যুদ্ধক্ষেত্রে, দুই যুগ, তিন যুগ ও বহু যুগযুক্ত ভীষণ
রাক্ষসগণ বেবন অতিসুখে আসিতে লাগিল, অমনি বায় লক্ষ্য তাহাদিগকে
বাণযারা দধ করিতে লাগিলেন।

৪২। তাহাদের মধ্যে কতক জিন্ন, কতক ভদ্রাঙ্গ, বড়ক বোম্ভাংসেহ
যুক্ত, কতক হাতপেরা, কতক স্থিরীর্ণ শরীর, বড়ক শল্যহরণ, কতক রদিন্ন
বোটে নিমগ্ন, কতক ভয়বিহীন, কতক শঙ্কাবিহীন, কতক বিমাপণ্যরূপ
হইল, এইরূপে বানাওকারে হৃদ্যাগত রাক্ষসসমূহে পৃথিবী পবিত্র হইল।

৪৩। কতক ঈশপিতে লাগিল, কতক অস্ত্র উগতাপ্রাপ্ত হইল, কতক
বা ভদ্রিত বসন করিতে লাগিল, এইরূপে সকলে (বিধাও) বীজিত হইয়া
পড়িল।

দাধবতী দিগ্ধম্ হব বিবম্ভনু সযমুজ পতমিরামম্ হব নিমুর্হ' রত্নতনয় ভদ্রাবয়ী
। ৪৪ । মিতমিমিত্তনিকল্লননুসবনু অখিলকুলসযপূর্ষলিহনুল্য স যিতিকম্যকীর্ণ
মর অখিলকুলসযপূর্ষলিহনুল্য যিতিম্ভনু হব রত্নমী ময়ম্ সযসিহয়ী । ৪৫ ।

৪৪ । যেমন দক্ষিণ পার্শ্বে ক্ষতযুক্ত হরিণ ব্যাধের নিকট যায়, যেমন
তৃকার্ভ ব্যক্তি মরুভূমির অন্তঃগামী দাবাগিসমাকীর্ণ স্থানে প্রয়াণ করে,
যেমন ভ্রমরম প্রচণ্ডমুখমণ্ডলযুক্ত বগরাজেব নিকট উপস্থিত হয়, তেমনি
জিশিবা নামে এক নিশাচর রত্নতনয়ের সন্নিধানে অগ্রসর হইল ।

৪৫ । বামচক্ষু শানিত বাণদ্বারা জিশিবাব সুশুভলা কাটিয়া দেলিলেন,
তাহাতে বোধ হইল যেন ভূমিকম্প নিবন্ধন পর্ষতেব চূড়া সকল ঝরিয়া
পড়িল। সমগ্র বংশন্যশের পূর্কলকণবন্ধন একটা উৎপাতেব ম্যায় সেই
জিশিবাকে দেখিয়া রাক্ষসগণের মনে এষট্টি ভ্রাস জন্মিয়া গেল ।

पञ्चमः सर्गः ।

निराकारिष् बर्हिष् बर्हिष् उग्रविष् उग्रिष् चरदुवशी रथं परितः शिरः
 ॥१॥ अमृतवक्त्राद्यवक्त्राद्यवदाहरी तौ रजः कलमसौ रथे चापुष्यवायः प्रकाशान्
 ॥२॥ अथ यस्मै द्युतमौ तोष्ठात्यसौ चैव अधिमर्त्यं म्याय म्याय तौ दिवौ दमवान्
 प्रवृत्तः ॥३॥ तस्य वृत्तवन्तु अमौ द्युष्यं च वा दमन् पादेषु सुदृढं वहायां वदन् पति
 राशयं जगाम ॥४॥ अधिविह्वला वा राघवसमं भद्राय प्रवृत्तं राघवात्मिके शमदाहं
 भाग्ये वरीदीप्तः ॥५॥ हे वीरः यो रथं प्रकाशकी दृष्ट्वा अथ्यदातां वधन्ती तौ
 वधे दृष्ट्वा भूमिबर्हिणी अकनयात् ॥६॥ उग्रविष्पुत्रीधवा कुमारसेनायाः महेष

২। শ্রুতিস্মারকপ্রণালী, রণভবনবিহু, মহাকাশপ্রকটনগই, আকাশে
নবমন্ডল, শ্রুতিস্মারকপ্রণালী খর ও দুবণ রণভূমি চতুর্দিকে ভ্রমণ করিতে
লাগিল।

২। উল্লিখিত খড়্গ, দুবল, এসি, ঢাক ও বাণ ব্যবসাপূর্বক খুঁজিবার
অনুকরণের সুপ্তত্বিক অস্ত্রশালা আক্রমণ করিবা। ফেলিল।

৩। অসম্ভব সেই ছই বসু-শেখর প্রেত সখানবুখল মাঝখান হইয়া ওঁহু ফলশালী সারকহারা, যথেষ্ট যথেষ্ট বিদ্বৎ কবিরা উত্তর বিপ্লবেই শমনসমনে প্রেরণ করিলেন।

৪। জাতকুপল বিহীন হইল যেখানে, পূর্ণবয়স্ক বন বহুতে প্রদান বাহ্য
 ৫৭* সমুদ্রের পরপাশস্থিত লক্ষ্যবাসী নিজেই প্রতিষ্ঠানক প্রাপ্তের নিবট
 পৌছিল।

৫। স্বাক্ষরদ্বারা উপস্থিত হইয়া স্বাক্ষরের সন্নিধানে কোরে বিদ্যমান হইয়া ক্রন্দন করিয়া উঠিণ, এবং অসুস্থত্ববশতের নান প্রকৃতির বিদ্যমান করিতে লাগিণ।

৩। "হে বীর! যে ছই জন ব্যাকসর্ষে বণ্ডকারণ্য সাধ করিলেন,
ঐহারা অশুচরবর্ষের সন্থিত বুদ্ধক্ষেত্রে নাশকের হাতে নিহন প্রাণ হইয়াছেন।"

বলা বীজাধীষাতি জাপনীযানি মাংসানি অশনি বলাসি স্বামান্ নিযতি
 দিহ অশ্বকী ৷ ১৪ ৷ লং বুদ্ধি কৃষ্ণাধীষা কৃষ্ণ, অশ্বকামীলতা নম্র, পরম্পরীণা লক্ষী
 উপপীড়ীষতা নম্র ৷ ১৫ ৷ অশ্বকামল সত্যতা নিযুতা মদন মাংসিয় মাংসাসি,
 মৌবা দী বসন্তকাল মাংসকী ৷ ১৬ ৷ কলটেব পুণ্ডীকাম আমল্য অশ্বী পশু অশিকী
 অশিয়ারি কলহল্য অশ্বকী অশ্ব নিচীকতি ৷ ১৭ ৷ অশ্বকী কলহল্য অশ্ব দায়িত্য,
 অশ্বকামলী, কলহল্য অশ্ব, অশ্বকামল, অশ্বকামলিঅশ্বকী অশ্ব ৷ ১৮ ৷ অশ্বকামল
 অশ্বকামলি অশ্বকামল অশ্বকামলি অশ্বকামলি অশ্বকামলি অশ্বকামলি অশ্বকামলি ৷ ১৯ ৷
 অশ্বকামলি অশ্বকামলি অশ্বকামলি অশ্বকামলি অশ্বকামলি অশ্বকামলি অশ্বকামলি

১৪। দেবতার আশ্রয়, ভক্তদের চেহারাধারণ (অকোমল) দ্বিতীয় বাস
 ভোগ্য ক'বন, আর স্বাক্ষরিত বাসের করে দিক্ বিধিক্ ভগবান করে।"

১৫। "বুদ্ধিকে কৃষ্ণাঙ্গের মাংস হৃদয় কর, যথেষ্টভরণ পবিত্রাঙ্গ কর,
 এবং পিতৃপিতামহাগত রাম্য মাংসে পুত্রপৌত্রকমে ভোগ্যোগ্য হয় একল
 বিদ্যুতি কর।"

১৬। "পদাঙ্গশালী, উদ্যোগশীল অশ্বকামল অশ্বকামলি বোকে মাংসকে
 কামনা করেন, সেই অশ্বকামলি লক্ষী হৃদয় করিবার নিত্য আশ্রয়
 হইয়া থাকিও না।"

১৭। "লক্ষী কলহল্য মার নিরন্তর অব অব পুণ্ডীকামলিঅশ্বকী,
 পতির নিকটে থাকিবার কোহলনবন্তঃ অশ্বকামলি পুণ্ডীকামলি অশ্বকামলি
 করিয়া থাকেন।"

১৮। "সেই রামের বহিষ্ঠা অশ্বকামলি অশ্বকামলি, তিনি হৃদয়ের
 মাংস মধুরমাংসী, কৃষ্ণাঙ্গের মাংস কৃষ্ণাঙ্গী, প্যামান্যক অশ্বকামলি
 অশ্বকামলি, এবং বটকুলের বটকের মাংস বিশ্ণু নিত্যশালিনী।"

১৯। "যে ব্যক্তি অশ্বকামলি পুণ্ডীকামলি সেবে নাষ্ট, অশ্বকামলি অশ্বকামলি
 কলহল্য অশ্বকামলি, অশ্বকামলি অশ্বকামলি অশ্বকামলি অশ্বকামলি অশ্বকামলি
 অশ্বকামলি অশ্বকামলি অশ্বকামলি অশ্বকামলি অশ্বকামলি অশ্বকামলি অশ্বকামলি

২০। "ইন্দ্রিয়গণ চরিতার্থ করিবার জন্য যত পদার্থ আছে, অশ্বকামলি
 অশ্বকামলি অশ্বকামলি অশ্বকামলি অশ্বকামলি অশ্বকামলি অশ্বকামলি অশ্বকামলি

२० ॥ उदयकाशिमि ध्यानाभकारिद्रवि पुरे सदा पूज्येन्दो सरिषि ॥ १० ॥ इतरस
 सुतीर्थीय रिनि (सिलीद्रवि) रथोय कन्द सन् वीरमिन् सजय नि पूजकायो म
 पथेति ॥ ११ ॥ (उपदि) यत्तुल्यमदया रमिष सार्द्र मम विवद्वज्जपाकर तदपि
 एतौह लीनिपदे सविमि ॥ १२ ॥ मनीषावी मिवाभयन् सुखीय अ लम्प्य सनुद्र
 लीधायक सारीष मवि सज्जये ॥ १३ ॥ यद्यी लम्प्यीदे सज्जय म लम्प्य सविपयन्
 यय पुदासेष सज्जया सेव दशमय सज्जये ॥ १४ ॥ यी राधकीयर म सज्जय सज्ज
 सज्जय सज्जय सज्जय सज्जय सज्जय सज्जय सज्जय सज्जय सज्जय सज्जय सज्जय सज्जय
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 सज्जय सज्जय सज्जय सज्जय सज्जय सज्जय सज्जय सज्जय सज्जय सज्जय सज्जय सज्जय सज्जय

শ্রাবণের ঐকোজন রাই, তখন তাহাকে কুশের ন্যায় জ্ঞান করিবা হাঙ্কিরা
দিবাহিনীম ।”

২৭। আমায় দ্বিগুণ গৌরব দেবে, উৎকৃষ্ট বহুতাবিধ জীব্য আমায়
শ্রীমদানীর অঙ্ককার মতে মহোৎসব, ওনার পূর্ণচন্দ্র সর্বদা বিরামিত হইয়া থাকে।

২৮। ইংরেজ ব্রহ্মদেশে অশান্ত হইবারে, পটীয়া উপাযোগ অনুসরণ অশান্ত হইবারে, এক সে স্বাধিকৃত হইকাও মানসগণকে কৰা নিষেধে। অতএব এখন কি সজ্ঞিত না হইকা পটীয়া নিষেধে যাইতে পারে।

২২। দ্বাদশ আশ্বিনমাসে দ্বাদশ বর্ষ, তাহার সহিত নব্বই আশ্বিন মাস
সম্মিলিত, তাহা দ্বাদশ আশ্বিনমাস বর্ষ।

৩। অনন্তর হনের ন্যায় বেগবান্ হুশপ্রীত, শাবিত অহুশপ্রীত খাংপূর্নক
অহুশপ্রীত উত্থান করিগএক সবুজের উপকূলবাসী নারীচের নিকট প্রথম করিল।

৩২। ত্রিগুণভাষ্যে নিম্নোক্ত উপনিষৎ হইয়া, সেই সকল ব্রহ্মতত্ত্ববিশিষ্ট।
পরে ভক্তশীল শ্রদ্ধাচক্রে ব্রহ্মতত্ত্ব অবগত হইয়া ধর্মাননকে বলিল।

৩৭। "হে রাজগণিণি। সেই স্বপ্নের হইতে অভ্যর্থন কর। কারণ তিনি
বশে চূড়াকণে অধ্বর্তন করিলে, তাঁহার সমীপে কেহ প্রবেশ হইতে পারে না।"

৩৩। “হীনবল প্রতিদ্বন্দ্বীর সহিত যেকোন সন্ধি করা উচিত, বার্তাবাহী
তোমাংক সেইরূপ সন্ধি করিতে বাধ্য করিয়াছিলেন। আর সেই বার্তাবাহী
নিবনভর্তী সূর্য্যশোকে বিখ্যাত পবনশব্দকে পরাভব করিয়াছেন।”

যমাস্তদ্বরী তাদৃকা তস্য বিক্রম ইতি শূন্যস্য অঙ্কস্য সিদ্ধনহিণা (সিং) রথান্
 নিরম ॥ ১৪ ॥ স তেন ন অনভাবিষ্ঠা অসী ত্বয়া ব অনভাবি ময়া ব অসী অত
 মৃত সিং ব অঙ্কম্ অমমবিনি ॥ ১৫ ॥ হাম স্তমভ্যতা অধ্যচ্ (যত) চ মিদিলাবী
 সখী কন্যাস্থক ধনু অমনক ত ভ্রাতৃ মদিতা অয় ॥ ১৬ ॥ কঙ্কভ্রাতৃণী অরুদ্রতী
 সখ্যন্তি কবিত্য চমুখ্যাব বলাবয় (চবিদনি) যান্ মসীশু ব অসীপীন্ ॥ ১৭ ॥
 অধিসর্গ সুব্রজাত সুব্রাপীত ব্রহ্মণ্য মাত্যধায়ে (ল) সিবী দীপ্য বলিবিদ্যে না
 বলা ॥ ১৮ ॥ বাবণ বী ভীমক্লার বাকুশ্ব ব্রহ্মভাবত স যদি বাবদ্যাম্ বার্ক বিশিত
 যান্ তত কিন্ ॥ ১৯ ॥ সিং কন্যাময়বিস্মৃতা তাদৃকা অসামি, সীশনী তান্ যবি
 ভ্রাতৃ (তদা) শুভ্রমাসসী সীক দিক ॥ ২০ ॥ অসী বাব কুমারদ্বন্দ্বী ভীম বীত

৩৪। "তাদৃকা এখন যমরাজের সুবর্ণন করিয়াছে, সে রামের বিক্রম
 বিশেষ জানিত; আর শৌর্যাভিমानी আমিও সিংহনাথকারী সেই বীরকর্তৃক
 রণাঙ্গণ হইতে বিদূরিত হইয়াছিলাম।"

৩৫। "তিনি তোমাকে জানেন না, আর তুমিও তাঁহাকে জান না, (কি
 আমি তাঁহাকে বিশেষ চিনি এবং তিনিও আমাকে বিশেষ অবগত আছেন।"

৩৬। "হাম শত্রুধাত্রীদিগের মধ্যে অগ্রগণ্য, আর মানুষ লোক তাঁহার
 নিকট অতি হীন। তিনি বিবিধাতে বহুক্ষেত্রে কন্যার পুত্ররূপ হইয়াও
 করিয়াছেন।"

৩৭। "ধন ও সুবর্ণ তাঁহার সঙ্গে দুই করিয়া, তাঁহার বলাবিক্রম বিশেষ
 জানিয়াছে, এবং তিনি যে সকল ব্যক্তিক ও সৌম্যবাহী বিক্রমকে বহুস্থলে
 বলা করিয়াছেন, তাহারাও তাঁহাকে বিশেষরূপে জানে।"

৩৮। "তুমি স্মৃতিতে বহুলচিত্তে শ্রুতগান, নরসিংহ ভোজন ও মাম্য
 ধারণপূর্বক ব্রহ্মগীর্ষ্য সহিত বিহার কর, এবং সেই সহিত বিরোধ করিও না।"

৩৯। বাবণ ভ্রাতাকে ভীম বলিয়া ভ্রাতৃনাথপূর্বক ব্রহ্মদত্ত দিল—"সে
 পণ্ডিতবরা পণ্ডিত্যকে বহিষ্কৃত করিয়া দিতে, তাহাতে অসম্মত কি?"

৪০। "লক্ষ্য ও ভীমতা তাহার দূর, এমন একজন অসম্মত তাহাকে
 নিহত করিবে, তাহা বহি লোকের নিকট শাস্ত হইবে, তাহা হইলে লোক
 অতি সুপ্রস্তুত, লোককে বিদ্বৎস্বক।"

সহিত মনস যন্ মদে স্বাস্থ্যময়ং যন্ যৌবর্যং ন ॥ ৪১ ॥ যদি রামিণ্য অস্তিত্বকালিকৈ
বিরহাধোবিদে লোকে কীটনিশ্চয়িত্বং ধনুঃ স্যাদ্ (সদা) কিং বিদম্ ॥ ৪২ ॥ বনবাসিনী
বিবদে নভিতাদৌ যৌরী স্বাক্ষরী স্বরূপস্বী যদি মমত্বং কিং বিদম্ ॥ ৪৩ ॥ উত্তরপুত্রঃ ।
স মৌর্যমি, নিত্যং স্বাক্ষরমি স্ব, অস্বাক্ষরমি স্বাক্ষরমি স্বাক্ষরমি স্বাক্ষরমি স্বাক্ষরমি ॥ ৪৪ ॥
স্বতঃ স্বাক্ষরমি স্বাক্ষরমি স্বাক্ষরমি স্বাক্ষরমি স্বাক্ষরমি স্বাক্ষরমি স্বাক্ষরমি স্বাক্ষরমি ॥ ৪৫ ॥
স্বাক্ষরমি স্বাক্ষরমি স্বাক্ষরমি স্বাক্ষরমি স্বাক্ষরমি স্বাক্ষরমি স্বাক্ষরমি স্বাক্ষরমি ॥ ৪৬ ॥
স্বাক্ষরমি স্বাক্ষরমি স্বাক্ষরমি স্বাক্ষরমি স্বাক্ষরমি স্বাক্ষরমি স্বাক্ষরমি স্বাক্ষরমি ॥ ৪৭ ॥
স্বাক্ষরমি স্বাক্ষরমি স্বাক্ষরমি স্বাক্ষরমি স্বাক্ষরমি স্বাক্ষরমি স্বাক্ষরমি স্বাক্ষরমি ॥ ৪৮ ॥
স্বাক্ষরমি স্বাক্ষরমি স্বাক্ষরমি স্বাক্ষরমি স্বাক্ষরমি স্বাক্ষরমি স্বাক্ষরমি স্বাক্ষরমি ॥ ৪৯ ॥
স্বাক্ষরমি স্বাক্ষরমি স্বাক্ষরমি স্বাক্ষরমি স্বাক্ষরমি স্বাক্ষরমি স্বাক্ষরমি স্বাক্ষরমি ॥ ৫০ ॥

৪১। "সেই ছায়া কুৎসিত বিভ্রমেরে ফুটু বজ্রহলে, তরলীন দুখা বাণী
ডবরে নিপুণ ভোমাকে বাণবাণী ভর বেধাইয়াছে, তাহা পৌরুষের কার্য্য মদে ।"

৪২। "রাম কুৎসিত প্তিহরণের সন্নিবানে বহুকাণের পুরাতন, জীর্ণ, কীট
অর্জিত একখান ঘনুক যদি ভয় করিয়া থাকে, তাহাতে আবার আশ্চর্য্য কি ?"

৪৩। "পর দুখ বীর বটে, কিন্তু একটা কুৎসিত ময়লা তলপী বিপক্ষ
হইয়াছে বেশী অসামর্থ্যের অধিকার করিয়াছিল, তৎপুত্রই নানা পক্ষ
গাছে, তাহাতে আবার আশ্চর্য্য কি ?"

৪৪। "তুই অত্যন্ত মলবুদ্ধি ও তরলীন, তথাপি সর্গবা বিরোধবাসনা
করিস, আর আশ্রয়ের গুণের বেদন অগ্ৰাণ করিস, তেমনি নিরন্তর শত্রুর
শ্রমসা করিয়া থাকিস ।"

৪৫। "তোমার মস্তকক্ষেত্রে নব্রা উচিত, অতএব হয় তোমার শরীরবাসনা
পৃথিবীর কলমের বুদ্ধি করিব, যা হয়, সেই হই মন বনবাসীর সঙ্গে দুখার্থী
হইয়া, তোমাকে অধিগ্রেহ কার্য্যসম্পাদন করিতে বাধ্য করিব ।"

৪৬। "যাত্রীদের বাচিয়ার সাধ ছিল, সুতরাং রামণ শান্তি যদি হুনিয়াছে
লোভি, তবে অশ্রুতর বিনয় করিতে পারিল, এবং 'অস্বাক্ষর' বলিল "আমি
তোমার শত্রুর অতিমুখে বাইতেছি ।"

৪৭। "আমি যুগরূপ ধারণ করিয়া, যুগরাজীকীর্ণক মনসম্বন্ধে এলো
ভন দেখাইয়া লইয়া বাইতেছি, তুমিও শত্রুর সহচর হইয়া, নিষেধ যেন
অস্তিত্ব, উপযোগিতা বিস্তার কর ।"

ময় যিনীয়াসহ অশী শত সীতাবা যযাসুধীন যযুধীময়নু পুত্রে ॥ ৪৮ ॥ যম
 অশীশা মৈথিলী স্নগাজিনং প্রাবুধুং স্বনী বিপুলীকর্ণ রাম তেন সর্বথ অদুঃখয়নু ॥ ৪৯ ॥
 মত মজবিক্রম রাম অশ্বাশ্ব সীতাবা যৌমচেনকরং ললা যযাসুধীনপত্নী সনু অযাম
 ৫০ ॥ কপিনু স্যায় স্যায় যাম কপিনু স্যান্বা স্যান্বা স্থিত (যদ্যং) বিনয়নি যম
 যৌমচাশ্ব রাম বিম্বিধিযে ৫১ ॥ সখ্যাবিনু রাম বিব্র জিহ্বিতা বিলুপ্তিযদ্ব মদহ
 মদ্যাদমানং যদ্যদাশ্ব অশ্বাশ্বীনু ৫২ ॥ বিলুপ্তমুদম্ব নিমাদ শূলা (সীতা ইতি
 শ্রীম) রাম ললয়িত মত্বা যদ্যদেবিনী সনী সৌমির্বি ননু যদ্যদনু ৫৩ ॥ স্যাবি
 স্যাবীদ্যাদী যদ্য ম মামা বিবীতি, কৈ সৌমিযে। স্যাবি কুসুমহানু স্যাব স্যাব ৫৪ ॥

৪৮। অস্তর সেই মারীচ মণিবাণিক্যবচিত্ত অর্ঘ্যের মৃগরূপ ধারণ করিল
 এবং সীতার বিম্বর ঘনাইয়া, নানা প্রলোভন বিস্তারপূর্বক, তাঁহার মগ্ধে
 লাফাইয়া বেড়াইতে লাগিল।

৪৯। মৃগলোচনা মৈথিলী মৃগচর্মণি পরিধান করিবেন বলিয়া, বিশাল
 বক্ষঃস্থলম্পন্ন বামচক্ষুকে জীড়াঙ্ঘ্রমে সেই মৃগটিকে ধরিয়া দিতে অহরোধ
 করিলেন।

৫০। অস্তর গজেন্দ্রগমন (অথবা গজের ন্যায় বিক্রমশালী) রামচন্দ্র
 লক্ষ্যপূর্বক সীতার রক্ষার ভাব দিয়া মৃগের পশ্চাৎ চলিলেন।

৫১। মৃগ কোথাও বামিয়া থামিয়া দাঁড়াই দৌড়িয়া চলে, কোথাও বা
 লাফাইয়া লাফাইয়া দাঁড়াই থামিয়া পড়ে, রাম মৃগের এইরূপ চমৎকার
 জনক কার্য দেখিয়া বিম্বিত হইলেন।

৫২। মর্ষবেষণে নিপুণ রাম বহুশব্দে শ্রীকার পূর্বক সেই মৃগকে
 বিদ্ধ করিলেন, তখন সে ভয়ঙ্কর নিশাচররূপ ধারণপূর্বক ব্যাভুলভাবে ইত
 অতঃ লাফাইতে লাগিল এবং ঘোরতর চীৎকার করিয়া উঠিল।

৫৩। বজ্রাঘাত ভূলা সেই শব্দ শুনিয়া, সীতা রামকে সঙ্কটাপন্ন মনে করি
 লেন, এবং তৎপ্রযুক্ত অহুশোচনা করত লক্ষ্যপূর্বক যাইতে অহরোধ করিলেন।

৫৪। “প্রাবৃত্ত কালীন যেষের নাম (গজীর) নিমাদকারী তোমার
 ভ্রাতা এই রব করিতেছেন, হে সুমিহানন্দ। মুহুর্ত কার্য কর। রামকে
 ভয় হইতে রক্ষা কর।”

৫৭। রামসেযুখিতং ন, বিবচিষী অথসৌব, এষ স্তান রামমুনিভবকাম ইতি চ মা
৫৮। ১১১। ই ধীর । আশ্বানলমকচ্চাধে হবিত যাবৌ দিযা গীর্ষদন কাভুনম্য
৫৯। ১১২। অশ্বাধী দিহ কিলম্ব তথা যাবৌ দিদিবিশম্ব মম জ্যাপুচ
৬০। ১১৩। রাম মুমূর্ষয়া যাবান্ ১১৪। মাম্ নীকয়মাণ স রাম ক বিজ্ঞাপয়িত (অ)
৬১। ১১৫। তথা অতীত প্রবাসে পতিত্বয়তে ১১৬। তং যাবা ইতি মে কাম (অ নু) মন
৬২। ১১৭। তমসী স মা কামপিণ্ড ইচ্ছ ইতি অসী তথা লমদে ১১৮। সত্যময় কয়ী
৬৩। ১১৯। মমোদ্য প্রদদনৌ তা “ন মমুচ্ছ যাসতি” ইতি মমন্ নিরগান্ ১২০।
৬৪। ১২১। অশ্বিন নদে অশ্বপতি চত্বদন্ দিযৌ লজ্জপুচ্ছ অশ্বমাযাযান্ মদসাবুন ধারয়
৬৫। ১২২। (সমায়জ্য সীতামুখী ইতি পরেচ অনন্য) ১২৩। (কিশুর্) অশ্বজলুপমানেন যাবা

৫৫। “ইহা রামের সব নামে, ইহা বকুনাতিলগী মুগরই ধনি, কিন্তু
রামের কর্তব্যের জ্ঞান” এই কথা তিনি জানকীকে বলিলেন ।

৫৬। “হে ভবনীদে! জলকর ৩ বিখ্যাত কর্তৃক, বাণবাণী দিগ্‌মূল
আবরণকারী রাম যখন কোপোদীপ্ত হন, তখন তাঁহাকে রণে কে নহা কবিত্তে
সমর্থ ?”

৫৭। “সেই যুগ নিম্নের স্তান মহিমা ধেনা করিতে এবং অজ্ঞানিতে
নিম্নের সেই মনু করিবার জন্য অতিলাষী হইয়াছেন, ৭৭ বৃদ্ধাকামনার, আবরণে
কটিনাভূষণী রামের নিকট আসিয়াছে ।”

৫৮। “শকগণের ভয়জনক সেই বামনকে কোন ব্যক্তি বিশ্বাসপন্ন করিতে
পারে ? তার করিও না, তুমি এখন স্বার্থে পতিত হইতে পারিবে ।”

৫৯। “আমার ইচ্ছা, তুমি যাও, কিন্তু তুমি গাইতে ইচ্ছা করিতেছ না,
যতএব তুমি আমাকে ভজন্য কবিত্তে অতিলাষ করিতেছ ।” এই কথা মীতা
তাঁহাকে বলিলেন ।

৬০। তখন সত্যবাদী স্নিহিতবির ব্রহ্মবর মহন, “তুমি নীকহৃদগতা হইবে”
এই বলিয়া সেই দিব্যাণবানকারিণী জানকীকে অতিসম্মত করিয়া, নির্গত
হইলেন ।

৬১। তিনি চলিয়া গেলে, রাবণ বিবটে আগমন করিল । সে তখন

নেত্রবোধন স্বন্দিত্যবোধন দশানন নাম অধাধীন ৷ ৮১ ৷ আনন্দবোধন
 অধিনেত্রবোধন বিদ্যাসন অধরা অধরাবোধন রাধার ক বোধন ৷ ৮২ ৷
 ৮৩ ৷ বোধন বোধন বোধন বোধন বোধন বোধন বোধন বোধন বোধন
 ৮৪ ৷ বোধন বোধন বোধন বোধন বোধন বোধন বোধন বোধন
 ৮৫ ৷ বোধন বোধন বোধন বোধন বোধন বোধন বোধন বোধন
 ৮৬ ৷ বোধন বোধন বোধন বোধন বোধন বোধন বোধন বোধন
 ৮৭ ৷ বোধন বোধন বোধন বোধন বোধন বোধন বোধন বোধন
 ৮৮ ৷ বোধন বোধন বোধন বোধন বোধন বোধন বোধন বোধন
 ৮৯ ৷ বোধন বোধন বোধন বোধন বোধন বোধন বোধন বোধন
 ৯০ ৷ বোধন বোধন বোধন বোধন বোধন বোধন বোধন বোধন

এবং তাহার লোচনমুখ লোহিতবর্ণ হইল । এইরূপে যে নিম্নের মনের
 তিস্তি প্রকটনপূর্বক সীতাকে বলিতে লাগিল ।

৯১ । “বহু রাণীর পুত্র হইয়াও ছোট রাণীর পুত্রের অন্য নির্দাসিত হই
 তে, অতএব গর্ভের হৃদয়পূর্বক উন্নত পণ্ডিত করিয়া পরিত্যাগ হইয়াছে এমন
 কখন হতভাগা ব্যক্তির কুমার যে রায়, তাহাকে কে প্রোক্ত করে ।”

৯২ । “তুচ্ছ বিভাগের মধ্যে জ্ঞানবীর রাক্ষসগণকে যদি সে নিবৃত্ত
 করিয়া থাকে, যে কৃপণত চেকপুত্র । তাহার হোয়ার এত পক্ষ কেন ?”

৯৩ । “ইহু আদ্য পরামর্শনিবন্ধন যে রাঘবদেব হইয়া দাড়াইয়া আঁঠ
 হোলে, তাহা কি আমার নিজ সুখেই বলা উচিত ?”

৯৪ । “ধনের অধিকারি লক্ষ্য হইতে ত্যক্ত, পুণ্ডরীক বস্ত্রিত এবং
 পদীন হইয়া, যে পক্ষতের (কৈশাণের) মধ্যে বাস করিতেছে, কোন্ ব্যক্তি
 তাহার কারণ না জানে ।”

৯৫ । “কন্যাদেব বয়স আশ্রয় আছে, তাহার জন্ম ছুটি হইয়াছে এমন পোত
 দিব্যব ন্যস্ত, উৎকলিকাভূমি ও সূক্ষ্মীন হইয়া আছে, আর তাহার মূব
 কালিনা ধারণ করিতেছে ।”

৯৬ । “হে দিব্যাদিপনবিনি । আশ্রয় স্বাধীনী সূত্রের উপকূলে
 প্রবৃত্ত পক্ষতের উপকূলে সন্নিবেশিত, উহা স্বর্ণনির্মিত ও সূক্ষ্ম নহি
 নাথিকোর আকর্ষণ, উহাও নান দক্ষ ।”